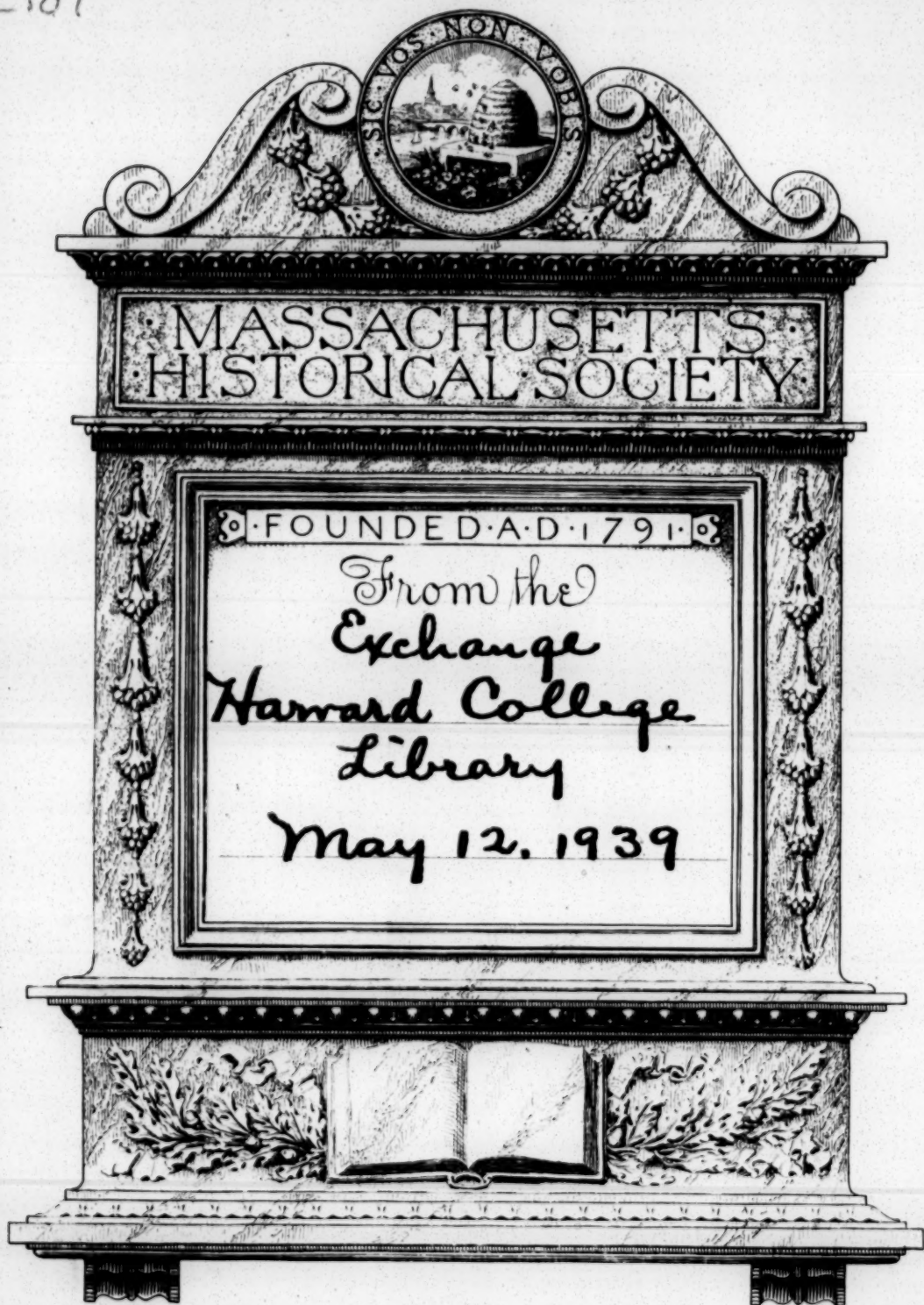


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Mount Sion:

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The Priviledge and Practice

O F T H E

S A I N T S.

Opened and Applied

By that faithful Dispenser of the Mysteries of Christ,

W A L T E R C R A D O C K,

late Preacher at *Albans the Great* in London.

Heb. 12. 22.

*But ye are come unto Mount Sion, and unto the City
of the living God, &c.*

Gal. 4. 26.

*But Jerusalem which is above is free, which is the
Mother of us all.*

C A M B R I D G E :

Printed by M. F. 1 6 7 3.

Mount Zion

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To the Reader.

THese Sermons being exactly penned from the Authors own mouth, are now brought to publick view, though when he preached them, had not the least thought to suffer them to be Printed: but since they were thus prepared to come abroad into the world, the pious Author finding so much of the sweetness of Christ in viewing of them, could not turn his back upon them.

As for this godly Author, his worth and excellency is so eminently known, it would be vanity in me to speak any thing in relation to his praise: let this, and other of his own works praise him. Yet thus much I shall say, That I do verily believe, that he preached these choyce Lectures from the bosome of Jesus Christ; that these things were the very experiments of his own soul, and the lively actings of the Spirit of God within him. What he hath seen and heard, he hath declared, that we might have fellowship with him, whose *fellowship is with the Father and the Son*, 1 Joh. 1. 3. and therein shall our joy be full.

These Sermons are not clothed with humane Art, quaint expressions, eloquent Speculations, but choose rather to come forth in the nakedness of truth, not with the *enticing words of mans wisdom*, but in the *demonstration of the Spirit, and of power*. Here is nothing to fill thy head with barren notions, fruitless opinions, or meer speculations; but here is that to fill thy heart with the glory of God, the life of Christ, and light of his Spirit.

I shall in a few words hint out what thou shalt finde in these ensuing Discourses.

To the Reader!

1. Mans fleshly righteousness is the great Idol of the world, every one is ready to fall down unto it, and call it blessed. This is Antichrist coming forth in the habit of Christ, being arrayed and decked with gold, precious stones, and pearls, whereby the Nations are deceived; but when we know the righteousness of the Lord, we shall cast away our own righteousness, and (as the Prophet speaks) say unto it, *Get ye hence, Isa. 30. 22.*

2. Formality is in no less esteem among us then the former. What is the Religion of most people but a meer form, without any life or power at all? Astronomers tell us, that the upper Planets have their *Stations*, and *Retrogradations*, as well as their direct *Motions*. So 'tis with most in their Religion, sometimes they move forwards, sometimes backward, sometimes stand at a stay, and thus they tread alwayes in one circle or round, turning like a door upon the hinges, but never from off the place where they were. As for most mens hearing, praying, fasting, what is it, but as a task, performed so coldly, that there is no principle of divine life in it? and thus they go on, but are never at their journeys end. Men commonly use what they should enjoy, and enjoy that they should use; they will use the Lord whom they should enjoy, and they will enjoy their duties and performances, that they should onely use: thus they starve their souls by formality in Religion.

3. The third thing we may take notice of, is the righteousness of Christ commended to us, before the righteousness of *Adam*. Most of the worlds righteousness proceeds from the principles of the old *Adam*, which is corrupt and fleshly; what is this but to be born of *Ishmael* the son of the bond-woman, to come unto *Mount Sinai in Arabia*, viz. the Covenant of Works? but *Jerusalem which is above is free*, which is the Mother of all the first-born of God, viz. the Covenant of Grace. Vain man thinks to climb to heaven by his own righteousness, when alas! it is but of the first *Adam*; natural, weak,

To the Reader.

weak, and fleshly. All the wisdom, knowledge, instruction of man, as Tongues, Arts, and Sciences; as Philosophy, Logick, Rhetorick, &c. all these are but to repair those reliques of the first *Adams* corrupted principles of reason and understanding: therefore if we go to patch up a righteousness of these, we do but build what the Lord will have destroyed. But that which is able to restore us, is an establishment of the righteousness of Christ upon our hearts, by the participation of the divine Nature. Christ performs all righteousness for his Saints, and then works all righteousness in them. The divine Will of God is righteousness, now Christ is that divine Will, brought forth in a Saint, working after the Lords own pleasure. The Civil Law doth account Elephants and Camels to have the nature of wilde Beasts, though they do the work of tame beasts: So *Adams* righteousness commends not to God, we are onely accepted in the beloved, ἐν τῷ ἀγαπητῷ, or ingratiated through that beloved. The divine treasures of righteousness are first in Christ, and by our union with him we come to enjoy them by way of participation.

4. Substantial and reall Holiness set out to be farre more excellent then all empty Forms, or meer Professions. Holiness is God, stamped and printed upon the soul; 'tis *Christ* formed in the heart; 'tis the very image, frame and disposition of the holy Spirit within us.

The Philosopher could say, *ὅτι ἀπὸ τοῦ Θεοῦ ὄνομα μόνον*, That God was but an empty name without vertue: so are all our professions of Christ without holiness, that being the very marrow and quintessence of all Religion. Holiness is something of God in us, it proceeds from him, it lives in him; God can no more be separated from it, then the beams from the Sun. Holiness is happiness, and the more of it we have, the more we have of the life and image of God upon us. Holiness is nothing but our conformity to God, and our being like him, to be as he is. Holiness is the new frame, the new creation,

To the Reader.

ation, the wormanship of the Lord in our hearts; it is the Lord building and setting up his own Temple, Tabernacle, and new *Jerusalem* within us, filling of us with his own glory, writing his name in our foreheads, by imprinting his own divine image upon us. Oh what happiness, what sweet delight, and harmony of heart, what Soul-musick, and spiritual joy is there in having our soul wrapt up in the divine life, light, and beauty of the Lords holiness.

5. Thou hast a discovery of the inability of mans carnal principles or reason, to judge of spiritual things, or the things of God; every truth is discovered by principles of light suitable to it self.

Hence it is that the Apostle tells us of *ἄνθρωπος ψυχικὸς*, an *animate, sensuall, or naturall man*; and of *ἄνθρωπος πνευματικὸς*, a *spiritual man*, one enlightened by the Spirit of God. Now the natural man is not able to judge of things above the principles of Nature.

The Apostle tells us, *No man knows the things of a man, but the spirit of man which is in him*, 1 Cor. 2. 11.

The things of man are all created things, man is therefore said to be, as it were *Μικροκόσμος*, a *little world*, or an Epitome or Compendium wherein all created things are described, as in a Map or short Abridgement. Now the principle of reason in mans heart is able to search out the hidden things of nature. But this large principle of man is too narrow to search into the things of the Spirit: so saith the Apostle, 1 Cor. 2. 11, 12, 14, 15. *The things of God knoweth no man, but the Spirit of God. The Spirit searcheth the deep things of God. And again he saith, The wisdom of the Spirit is but foolishness to the naturall man. And why so? because saith he, Spiritual things are spiritually discerned; that is, they are to be understood in a spiritual sense, to which, mans carnal reason cannot reach. But now saith he, the spirituall man discerneth all things; so that divine things are onely known by the Spirit; 'tis the*

Spirit

To the Reader.

it Spirit of all Truth that leads into all Truth.

Then 'tis not all Maximes and Rules, 'tis not Sy-
gistical Reasonings and Disputes, 'tis not Books and
Treatises, 'tis not all Systems and Bodies of Divinity,
that can reveal the secret mysteries of Truth, but it is
the work of the Spirit; for the mystery of Christ is not
merely letter and form without, but a quickning Spirit
within us. Yet

6. We are taught, that there is a most profound spi-
ritual reasoning in godliness; and that it is the highest
act of the minde, which is the highest faculty of the
soul. The minde of a Saint is Gods Throne, and the
motions of the minde, or the reasonings thereof, is no-
thing but Christ swaying the soul according to his good
pleasure.

It's true, that reason as 'tis in man, is a most imper-
fect and weak light, and falls short of the light of God,
being depraved, and mixt with much darkness, and so
is unsuitable to judge divine things: but reason confi-
dered in its height and excellency, is no other then Je-
sus Christ and the Spirit: then so much as reason hath
of the light of God, so much it hath of Jesus Christ.

Then the most excellent, the most supreme, and the
sublimest reason is in godliness, because in it is the
greatest clearness, certainty, and light. The Apostle
calls it *Demonstration*; now divine reason is demonstra-
tion, which is an evidencing of things by the clearest,
surest, and most irresistible light that can be. Now
Christ is this spiritual reason, for saith the Apostle, *that*
which manifests is light, Eph. 5. 13. And what is that light
but Christ and his Spirit?

Thus I have given thee a taste of things, to set an
edge to thy appetite, that thou mayest make a fuller
meal of Divine Dainties by reading the ensuing Trea-
tise, where thou hast a Table richly spread. Now if
thou art one of Christs Friends, then come and eat of
this honey, and drink of this wine, yea eat and drink
abundantly,

To the Reader

ntly, O beloved. Here thou mayest eat, and not
let; here thou mayest drink, and not be drunken:
the more thou eatest, the stronger will thy appetite be;
and the more thou drinkest, the more wilt thou thirst,
and yet with the greatest saturation and content.

To conclude, Thou mayest finde much of Christ in
this Book; but see whether thou canst finde much of
him also in thine own heart. Now that these things,
which are here written with Paper and Ink, may be
written upon the Table of thy soul by the finger of the
Spirit, is the prayer of him, who is

Thine in the Service of Christ,

Octob. 24. 1650.

John Robotham.

SERMON



SERMON I.

Rom. 8. 4.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

THe main drift of the Apostle in this Epistle, is to hold forth *Justification by Faith*, or by *Free-grace*, without the *works* of the *Law*. And in *Chap. 7.* the Apostle doth answer an Objection: for they might say, What then shall we do with the *Law*, if it cannot *justify* us? There the Apostle tells us, that though the *Law* cannot *justify* us, yet there are many blessed uses, both for *Sinners* and *Saints* to make of the *Law*: of which I shall not now speak.

Now in this eighth Chapter the Apostle draws this conclusion from what he had said before: *There is therefore* (from what I have said) it is evident that there is *no condemnation*,

The Law requires

son, there is no damnation, there is no danger of Hell to them which are in Christ Jesus. Now he opens who those are; he saith they are those who walk not after the flesh, but after the Spirit. And he gives a reason of it in ver. 2. why there is no damnation to those people: *For the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and of death.* Now he amplifies that in ver. 3. *For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.* As if he should have said; Thus it comes about that we are now free from the law, and that there is no damnation to us, because saith he, that God hath sent his Son in the likeness of sinful flesh, like one of us; and he hath fulfilled the law of God, and condemned sin; therefore there is no sin to condemn us, nor no jot of the law that is not fulfilled: therefore we are just, and righteous, and clear. *There is no condemnation to them that are in Christ Jesus: for God hath sent his Son to condemn sin, &c.*

Now in the fourth Verse it is more particularly expressed; *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

I shall not, orderly go over, to shew the
Coherence

a perfect Righteousness.

3

Coherence distinctly, as I might; but briefly as I can, come to those Lessons that the Lord is to teach us.

That the Righteousness of the law might be fulfilled in us, &c.

There are in the words two things.

Here is a great *Priviledge* as any can be, to have the *righteousness* of the law fulfilled in us.

And here are secondly the parties that have the benefit of this Priviledge, *Those that walk not after the flesh, but after the Spirit.*

Concerning the *Priviledge*, to understand the words a little. *That the righteousness of the law might be fulfilled in us*: That the law might be fully *satisfied* in point of *righteousness*; that the law might have such a *righteousness*, which indeed the law requires, that it might have a *full*, and compleat *righteousness* in us. So that briefly these are the Lessons which I shall open from hence, which I desire that our souls may feed upon.

First, that

The law requires of every man a righteousness to fulfill it.

Or, that

Every man is bound to get him a righteousness to fulfil the law of God.

Every man is bound to fulfill the law of God. That is one thing.

The Law requires

The second Lesson will be this, that

*The law is perfectly fulfilled or satisfied
in all true Believers.*

And thirdly, that

*All those that are true Believers (or that
have these Priviledges) they are those
that walk not according to the flesh,
but according to the Spirit.*

These are the three Lessons I shall speak of.

I say first,

*The law requireth a righteousness from
every man, to fulfill it. Or*

*Every man is bound to fulfill the law of
God.*

That is the first thing. The grounds of that are these: I shall but touch them.

Reas. 1. Because that God made man, man was his creature, and the Lord was his Sovereign: and when God made all Creatures, you know he made laws for them; he made a law for the Sun, and Moon, and Stars, &c. and every thing goes according to the law that God determined for it. Now when God made man, (who was but his Creature; though he were a more excellent Creature) he made a law for him, this blessed law of God which is in his Book here, the Covenant of Works, as it was sometimes called: therefore as all other Creatures were bound to go in their course, and keep their peculiar laws that

that God laid on them, so man also was bound to keep the *law* of God that God made for him.

Reas.2. Another thing is this, that besides the Sovereignty of God, that might impose a law upon him there was secondly a *Compact* between God & man, and so there was a kind of *bargain*: for God laid that law upon man, and *Adam* as a *publick person* he undertook to keep that law by a *contract* or *bargain*. If God (as it were) had had no right before to lay it on him, yet now man undertook it, by way of *bargain* to keep the law of God. *Adam* first did it, and might have done it: and afterwards the people of *Israel* profess to do it; *All these words we will do: we will keep them.* That is another Reason whereby it appears, that *every* man and woman in the world is bound to *fulfill* the *law* of God.

Reas.3. Another thing is this, if you consider what there is that might *free* a man from *keeping* a *law* that is laid upon him, you shall see that there are none of those things that can help him in this. As

First of all, our *Laws* many times are *Repealed*; and that Law that a man was bound to keep a few years ago, he is bound to protest against now; as the *Service-book*, the *Common-Prayer*, &c. there is that penalty now for *using* it, as there was for *not* using it

a few years since. Now it is not so with the law of God; *Heaven and earth shall pass away, but one jot or tittle of the law shall not pass.* That law is an eternal law, there is no repealing of it.

Then secondly, you know *Judges and Law-givers* among men may be *corrupted*, and *bribed*, and may be brought to *dispenſe* with their *own* Laws, nay sometimes to go against their *own laws*: but God is a just God, and when his own Son, the Son of his love, did take upon him to be born *under the law*, and to be a *Surety* for man, he endured the smart of the *law*, and was dealt with as if he had been another.

Then thirdly, there is no *evasion*, or *escaping*: among men there is. If a man break the Law, and go into *another Country*, he is clear, and *free*: but here is no *escaping*, one cannot go away. *Whither shall I go from thy presence, saith David, Psal. 139. where shall I hide my self from thee?* A man can go no where but the law of God will be on him. So that *every* man and woman in the world are still bound to *fulfill the whole law of God*, or to get a *righteousness*, a *perfect righteousness* to *satisfie the law of God*.

Now there are but three wayes in the world to fulfill the law of God.

First, Either a man must do it in his *own person*,

person, as most men do (besides *Papists*) more or less, they will go and do their *best*, and do the *good*, leave the *evil*, and perform *du-ties*; and they think by their doing to keep the law.

Or else secondly, by *suffering*, that is, partly in *this* world, and afterwards in *Hell*: for that is the business of *Hell*, for *Hell* is nothing but the place where people are *fulfilling* the law of *God*. What doth *Cain*, and other wretches do in *Hell*? They are *paying* the *debt*, *fulfilling* the law of *God* to *eternity* by *suffering*, because they did not fulfill it by *do-ing* while they were here. That is the reason that they are in *Hell* for *ever*, because they can *never* pay the *debt*, therefore they must abide there for *ever*: for if it could be sup-posed that they could give a compleat *righte-ousness* that might *satisfie* the law, they should stay in *Prison* no longer, they should be in *Hell* no more.

Then thirdly, there is another glorious way, that is, in *Jesus Christ*: *Jesus Christ* he hath *kept* the *law*, and *perfectly* fulfilled it; now a man by *believing* in *Jesus Christ*, and by being *united* to him, and *married* to him, that in his *own* person hath *fulfilled* the law, being married to him, whatsoever he hath is yours, and whatsoever he hath done, it is as if it had been done by *you*; all shall be im-

puted to you, and so the law of God may be fulfilled in you perfectly, and you shall never go to Hell, and have nothing to do or to suffer in that kinde. This being premised briefly; the Use of this may be twofold.

Use 1. To shew you what a *vain* and *foolish* thing it is for a man to go about to keep the law of God in his *own* strength, or in his *own* person: for you to think to *save* your Souls, or to *fulfill* the *righteousness* of the law by your own doings. Beloved, it is a great matter to bring poor *sinners* to be *awakened* to see their sins, or to break off their course in sin: for there are many *Drunkards*, and *Swearers*, and *jeerers* of Religion, and *Prophaners* of the Lords day, that sit as *fots* all the year, and are never *awakened*: but generally when men are *awakened* out of their *sins*, this is the *resolution* of all mankind, of every man, none excepted, unless God have mercy on him; he is ready to say, I see I am in a *damnable* way, and this course will bring me to Hell, by the grace of God I will turn over a new leaf, and now I will hear *Sermons*, I was wont to *jeer* at them, and I will get me a *Practice of Piety*, or some other good Book & I will have *prayers* in my house, and I will be *drunk* no more, and *swear* no more, I will be a new man, I will *avoid* that which is *evil*, & do that which is *good*. And mark it, this is more *natural* to man

man then sin : it is more natural to man to be *righteous* then to be *sinfull* ; because he was *righteous before* he was *sinful*. The liquor that is put *first* into a vessel, the vessel keeps the *taste* of that longer then of any that is put into it afterwards. Now God at *first* made man *righteous*, and man is more apt to fall to that kinde of righteousness, then to any sin. And this is the great *misery* of people, every one in some fashion or other, this is his *business* he goes about, to fulfill the law of God in his *own* person : and there you shall have one *praying*, and another *crying*, and another keeping so many *fasts*, and dayes of *humiliation* upon humiliation ; and the end of all is, if men had eyes to see it, his endeavour is to *fulfill* the *law* of God ; he endeavours to *scrape*, and to get up a *righteousness* to pay the *law* of God.

You cannot conceive, and comprehend how subject you and I are to this misery ; and how this is in your very bones (as it were) and I fear truly it is the greatest part of your *Religion*, and the most of your *Profession*, is nothing but to endeavour to get a *righteousness* to *fulfill* the *law* of God, though some do it in a *closer*, finer way then others.

Now I beseech you consider this word, lay down this thoroughly in your hearts, that it is a *vain* thing so to do ; and who would go
about

about a vain thing, a thing that he shall never bring to *perfection*? For it is not every paltry righteousness that can *fulfill* the law of God. It is not ten thousand *fastings* that can fulfill the law of God; it is not *praying* in your family three times a day that can fulfill the law. I speak not against these things in their right way and course: but all will not do in this respect; for if you fail but *once*, if you miss but one farthing you are gone, if you have but *one* bad *thought* in all your life, you are lost. Therefore I would have you despair of getting by your own *doing*, and *suffering*, any righteousness to *fulfill* the law of God, never go about it. No wise man will go and build a *Castle* in the *Aire*. It is reason, and argument enough in any *naturall* business to make a man desist, to tell him it is a *vain* thing, it is a work that will never come to *perfection*, therefore desist, and give over, and think of some other course. Why should we not prevail in *spiritual* things, as well as in *natural*? Let every man lay down this for a certain truth, for a certain conclusion in his Soul, That I were as good be a *sinner*, as a *righteous* man in my *own* person, in respect of *fulfilling* the law, I am sure I shall never do it; but as a Snow-ball, the more it is rolled, the bigger it grows: so the more you go on, and endeavour to get
a righte-

ever a righteousness to fulfill the law, the farther
 altry off you will be: for (as I said) if you fail but
 God, once, you are guilty of all.

And as you cannot reach it by doing, so
 our not by suffering; for what men have mist in
 the doing, they shall be suffering to all eternity
 their in Hell: but the law is so holy, and God is so
 glorious whose law you have broken, that
 you when you have suffered millions, yet the debt
 you will be still unpaid. Therefore who would
 you be so mad (as Paul calls the Galatians mad
 Galatians; *Who hath bewitched you?*) it is a
 de- kinde of madness for any man to attempt in
 sus- his own person, by doing or suffering to fulfill
 v of the righteousness of the law, or to justify,
 will and save his Soul.

You will say, We grant it is true, and
 r all therefore the Papists are much to blame, that
 m it labour to be justified by their works. They
 ver are so, and so are many others much to blame
 give besides them; and blessed is that man or wo-
 Why man among you, whosoever it be, that doth
 as not in some measure in his own person endea-
 wn vour to make up his own righteousness. It is
 on- a thing that sticks nearer to you than you are
 e a aware of: though it may be at sometimes you
 on, see Christ, and justification by him clearly,
 e I yet at other times you know how many pangs,
 the and how many secret glances we have at our
 so justification by our own works: take notice
 get of

of the *vanity* of this. That is one word.

Use 2. Me-thinks this should move you above all things in the world if it were considered, and oh that the Lord would be pleased yet to open your eyes while it is called to day! I say, this should be one of the greatest *motives* in the world to come to *Jesus Christ*, to get into Christ, to receive *Jesus Christ*, and in him (as I shall shew after) you shall have a *righteousness* that hath fulfilled the law. Let every man say, I see here is law that God hath laid upon me, I am subject to it, and this law must be fulfilled, there is no help for it, every man is bound to it, he must have a *righteousness* to satisfy the law, Heaven and earth shall pass away, rather then that shall not be. Now there are but three wayes to fulfill it; Either in mine own person here; or to suffer for ever in Hell; or else to believe in, and receive another that may do it for me. Now we neither our by doing or suffering can get such a *righteousness*, that is clear: therefore there is but one way, that is, in *Jesus Christ*, there is a perfect righteousness in him, he hath fulfilled the law; get into him, and be one with him, and then we shall be able to say perfectly with *Paul*, That the righteousness of the law might be fulfilled in us that believe, and are in *Jesus Christ*. There is but that one way: now when there is but one way, me-thinks there

there needs no *deliberation*, or *consultation*. In worldly things, when there are *divers* wayes and courses that a man may take, he will *consult* with his friends, *which* to take, *this*, or *that*, or the *other*; but when there is but *one* way, there needs no *consultation*. So if there were *two*, or *three*, or *many* wayes to *Heaven*, we might *consult* which way to take: if there were as many wayes as you imagine, and make in your own heads; if *Antinomianism* were the onely way, or *Presbyterians*, or *Independents* were the onely way, men might *demurre*: but in Gods language there is but *one* way, and that is *the Way, the Truth, and the Life*: Jesus Christ is the way, go out of that, and you wander for ever, he is the onely *sacrifice*, miss that, and there is *no more sacrifice for sin*. There is but this *one thing necessary*; there is no other way in the world but Jesus Christ, there is *no other name under heaven by which you can be saved*.

Therefore we should do in our condition just as a man that were fallen into a great pit, that were full of *stones*, and *snakes*, and *serpents*, and *fire*, and all that we can imagine to be terrible and miserable, and there comes a man and casts a *Rope* into this great deep pit; you need not perswade the man to lay hold of it, he would presently *catch* at it as soon as it comes. Why so? Because he
knows

knows he is in a *miserable* case, and there is no *other* way to help him but that. We are fallen into such a *pit*, where there are *snakes*, and *scorpions*, and *serpents*, and *fire*; the *sting* of *sin*, the *curse* of the *law*, the *wrath* of *God*, we are in the paws of the *Devil*, we are in a manner in *Hell* already; and *God* hath sent his *Son* *Christ*, and hath put *righteousness* in him, and he hath let down this *Rope*, that poor sinking miserable Creatures might lay *hold* on it. Therefore what shall I say to you but this? I beseech you stand not *trifling*, and *dallying*, and *whining*, and go to this *Preacher*, and say, *what* shall I do *Sir*? and to that *Christian*, *what* course shall I take? as though there were *many* wayes, and you had choice of things. What shouldest thou do, but *study* *Jesus Christ* thoroughly, and roundly, make a *work* of it, or else thou wilt be *damned*. There is no *other* way left, there is no *other* means to be had; *God* will not abate *one* farthing token, the *law* must be *satisfied*: as the people of *Israel* in *Egypt* when they made *brick*, they must bring in such a *number*; so the *law* must be perfectly *satisfied*, and thou art not able to do it by *doing* here, or by *suffering* in *Hell*: therefore what shall I do? *Receive* *Jesus Christ*, *study* *Jesus Christ*; and *resign* thy self wholly up to *Jesus Christ*, and stand not *trifling*, and *dallying*,
till

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If th
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till thou go to the *Devil* in Hell, as many do. If there were twenty wayes to Heaven, God might say, I wonder not that yonder people stand *musing*, and *consulting* a twelve-month together; but when there is but *one* way, and yet people stand moping, it is that that angers God.

Therefore remember that in *Zeph. 2. 1.* Gather your selves together before the decree bring forth: before the day pass as the chaff, &c. Seek ye the Lord, &c. Gather your selves together: He doth not mean in Companies, as you use to meet in the *Guild-Hall*; but the meaning is, when he saith Gather your selves together, that man is a worried creature, a shattered thing, as *Solomon* saith, *The eyes of a wise man are in his head, but the eyes of a fool are over the world.* There are abundance of men that have their *understandings* go in the world *this way*, and *that way*; but gather your selves together: How? To get into Christ: you hear that there is *no Righteousness* but his will serve the turn, gather your selves to *study* Christ, to *obey* Christ, to *receive* Christ, to *love* Christ, and to *resign* your selves to *Jesus Christ*, in whom there is a perfect *righteousness*. That is one Lesson you should desire the Lord to teach you hence.

The next Lesson is this, that

*The Righteousness of the Law is fulfilled
in all true Believers.*

Saith the Apostle, *That the law might be fulfilled in us. In us*; we are not to understand it personally, as though any Saint, though it were *Abraham* himself, were able in his own person to fulfill the law; but the meaning of it is, in respect of the union that we have with Jesus Christ, who is our *Husband*, and our *Head*. The law is perfectly fulfilled by him, therefore it is perfectly fulfilled by me, because I am united to him. The law is not perfectly fulfilled by me, because I do more good, or do less evil than another, but onely the law is fulfilled, and hath reason to be satisfied, because I am married to one that hath done it, and that perfectly.

. Now you shall see divers Scriptures that hold it forth blessedly. As those phrases in *Galat. 2.* the latter end, where it is said we are dead to the law: *I through the law am dead to the law; I am crucified with Christ. I am dead to the law*: What is the meaning of that? That is, I am dead to the law, as it is a *Covenant* of works; the law hath no more to do with me, then the *Laws* of men have to do with a man that is in debt when he is dead, when he is dead he is free from it. So the law is paid by Jesus Christ, it is fully satisfied, I

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owe not one farthing, or farthing worth to the Law: *I am dead to the law.* And so in *Rom. 7.* you know, how by the comparison of a man and his wife, we are said to be dead to the law of God. The meaning is not as though the *substance* and matter of the law were not *eternal*, and a rule for all Saints, doubtless it is in the *New Testament* as well as in the *Old*: but the law as it is a *Contract*, a *Bond*, a *Bargain*, as it is a *Covenant of works* between God and us, it is *perfectly* fulfilled by Christ, and we are *dead* to it, we are *free* from it, or *delivered* from it. And that is the reason that in *Heb. 12.* it is said, in *Mount Sion* we are come to the *Spirits of just men made perfect*; that is, not of *just men personally*, just in their dealings, though that follow in a sort: but the meaning is, that every Saint that is in Jesus Christ is perfectly a *just man*, or a *just woman*, by reason of their *marriage* with Jesus Christ, who hath obtained a perfect *righteousness*, or *justice* for them. So in *Rom. 3.* you have there also a blessed place, where the Apostle saith we are saved, not onely by the *mercy* of God, but by his *righteousness*. Therefore it is three times repeated, *we are saved by the righteousness of God*; and again, *by the righteousness*; and again in *ver. 26.* the third time, *to declare, I say, at this time his righteousness.* What is the *righteousness of God*? that is,

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faith

18 *Justification, upon what it is built.*

saith he, that *he is just, and a justifier of them that believe in Jesus Christ.* It is just, and righteous with God to save his people that believe in Jesus Christ. Why so? Because Jesus Christ hath fulfilled to a tittle all the law of God for them.

Use 1. I shall give you but one word of Use, and leave the Reasons, and the further enlarging of it till the Afternoon. And the word that I desire to make known to you from the Lord is this, To instruct and help you a little to understand where your righteousness doth lye, or upon what your justification is built. For this is the misery, the general misery of most Christians, that they mislay their justification: they do lay it partly upon faith, and partly upon their sanctification and holiness; and that is the reason that when a poor soul, it may be, is tempted to some sin, and hath some strong lust, he loseth his faith, and his assurance, and his peace of conscience, because he grounds his Saintsship, and his justification upon his holiness. Now Beloved, this is it that I would desire the Lord to bring you and me to, to know that I am a just man onely by the righteousness that is in Christ, that the law is perfectly fulfilled for me by Jesus Christ, and not partly by him, and partly by me, but onely and perfectly by him, and I am called just, but onely as, or because I am united
to

Justification, upon what it is built. 19

to him that hath gotten a perfect righteousness for me.

Then let me build my *Justification* upon that *only*, and not upon what I am; not upon my temper, or upon my graces, or my gifts, or the like: take heed of that; but let it be built wholly upon *Jesus Christ*, his death and resurrection. He was delivered for our offences, and rose again for our justification. Let us build upon that, that we may come to this temper, once to have our justification in a stock clearly in *Jesus Christs* hands, that when we do good we may not imagine that we are a jot the more justified, or when we fall or fail in good, we may not conceive that we are a jot less justified then before, that though one day we have our hearts enlarged to do good, and to do more good in one day then it may be we did in a month before, yet this goes not to the stock of my justification, I am not one jot the more justified: and sometimes God leaves the flesh, and the remnants of sin that foil us, and I will mourn for it, and be humbled for it, as a transgression against my father, but I am not a jot more unjustified then I was before in the sight of God, in regard of the Covenant of works that Christ hath fulfilled. So thus I would have you do as your Merchants and Tradesmen in your City, you have a certain Stock, that you lock, it may be, in an iron

20 *Justification, upon what it is built.*

Chest, and that stock is the *quick* as you call it, and you have besides so many *pounds*, or so many *hundreds* that you turn and wind about through all the year, as you have occasion; but from the *stock*, the *quick*, you will not lay any thing out of that, you will not *touch* that, but lay out in *expences*, and winde and turn the rest. Just so I would have it with you, that seeing *justification* is *onely* built on Christ, and I have the *word* of *faith* to certifie me of it, and the *Spirit* of *faith* to shew it me within, I would not have my *good* or *evil* to be an *ingredient* into that, but leave that as a *stock* clearly in the hands of Jesus Christ. Or as we see a maid or woman that *spins*, she holds one hand *steady*, and turns about the wheel with the *other*: so our *justification* we should hold it *steady*, for it is not built at all upon any thing that is in *us*, but let us turn and winde the rest, that is, *Sanctification*, we must *strive* against sin, and *mourn* for it, but leave *justification* wholly to Christ, for it is not built on *me*, but is *onely* by the *death* and *resurrection* of Christ. Therefore as Christ saith, *Luk. 18.* when we have done all the good we can, *say we are unprofitable servants*; I have not gotten one *farthing* to day, nor in all my life to help to *fulfill* the law of God, or to help to my *justification*, that is *onely* in the hands of Christ, that is my *quick*, my *cash*, my *stock*,
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Justification, upon what it is built. 21

and when thou failest, and seest *lusts*, and *pride*, and *wantonness* arise in thee, say, this hath no influence to hinder my *justification*, it is no ingredient into that, that is built upon another thing, it is wholly in *Christ* and his *righteousness*; he hath fulfilled the law, and I am just by marriage, and by union with him. Therefore I will go and take my sins, and mourn for them, & desire God to cleanse me from them, but I must hold the *quick* still, hold *justification* untouched, and unshaken, and unmoveable in the hands of Jesus Christ. I shall leave the enlargement of this and other things till the Afternoon.

SERMON II.

Rom. 8. 4.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

THere are three Lessons that we should learn from these words. The first is implied, *That the righteousness of the law must be fulfilled.* Or, *Every man is bound to fulfill the law of God.* That we have already done with.

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Secondly,

Secondly, *That the Law of God is perfectly fulfilled in all true Believers.*

Thirdly, *That true Believers are they who walk not after the flesh, but after the Spirit.*

We made some entrance upon the second, *That the righteousness of the law is fulfilled in all true believers.*

I spake a little of this, and shall adde something further to what I said, if God will.

The righteousness of the law is fulfilled in every true believer.

Not personally, as I told you: for there is no Saint, no not *Abraham* himself that can say, *the righteousness of the law is fulfilled in me*, that is, personally; that I have walked so the law is satisfied by my walking. But the righteousness of the law is fulfilled in us, not personally, but in us by reason that *Christ* and we are one, and he is made righteousness to us, *1 Cor. 1.30.* He is made of God to us, wisdom, righteousness, sanctification, and redemption: then whatsoever *Christ* is, or hath, it is ours. Therefore saith the Apostle, *The righteousness of the law is fulfilled in us.* He doth not say, it is fulfilled in *Christ*, though that be true, but he takes the boldness to say, it is fulfilled in us, by virtue of our union with *Jesus Christ*. So in every true Saint or believer, the righteousness of the law through *Christ* is perfectly fulfilled. The weakest Saint, if he be a true
Saint,

Saint, he hath perfectly fulfilled the law of God, he hath perfectly satisfied every demand that the law can make, he hath perfectly paid every peny-worth of debt that he oweth to the law: the weakest Saint, it may be a poor Saint that men can see nothing but corruption in all the day, and all the week, and all the year long almost, yet that man, if he be a true Saint, though he be weak, hath perfectly in Christ kept the law of God, and is a just man, and the law of God cannot come upon him, nor the Sergeant the Devil to arrest him for one peny or farthing, because he can say as Paul saith here, *The righteousness of the law is fulfilled in us.* Therefore that is the reason, as I told you, that Paul saith, *I am dead to the law*, that is, I am as free from the law as a man that is dead: when a man is dead, the law goes no further on him. So it is said, we are delivered from the law, and freed from the law: and that is the reason also that the Apostle three times in one Chapter puts our salvation upon the righteousness of God; he saith not by the mercy of God, though that be true, there is infinite mercy, but saith he, that God might declare his righteousness in Christ to save us. It is a merciful thing for God to give us Christ, and to give us hearts to know that Christ, and to believe in that Christ, it is infinite mercy: but now that we are in Christ,

and united in him, as there was mercy, so it is *righteous*, and just with God to save us, because we are *righteous* persons. Mistake me not, I say every poor Saint *through* Christ is a righteous person, a just man: I say in and through Christ, he hath taken away all our sins, and forgiven all our *iniquities*, *Coloss. 2.* So that when God saves believers, he doth not onely *save* them out of *mercy*, but out of *righteousness*, he can do no otherwise: therefore it is three times over, *his righteousness, his righteousness, his righteousness*, *Rom. 3.* And that is a blessed word in *Heb. 12.* *Ye are come to the spirits of just men made perfect.* I do not conceive that it is spoken of the spirits of men in *heaven*, as many do; and no wonder they mistake, for I did so for many years. That place it looks so like *heaven*, that I took it for *heaven* it self; *Ye are come unto mount Sion, to the general assembly, and Church of the first-born, and to the spirits of just men made perfect.* A man would think it were *heaven* it self; it is called *heaven*, but it is nothing in the world but the glorious estate of the Saints in Jesus Christ under the New-Testament, as you may see afterwards.

Therefore, as Christ saith, *let this word sink into your hearts*, that if thou be a right believer, thou art perfectly *just* and *righteous* through Jesus Christ, as if thou hadst never sinned.

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finned against the law of God: not by thy
~~own~~ righteousness, but by the righteousness
of Jesus Christ. For what can be said more?
saith the Apostle, *The righteousness of the law
is fulfilled*. He doth not say we have a piece of
it, but it is *fulfilled*, that is, to an *Iota* or tittle;
the law cannot say, *Black is thine eye*, because
Christ hath paid and done all that it can de-
mand,

Now to give you a word or two of the
grounds or Reasons, to help you to believe
this truth, to shew you how it comes about.
It comes about three wayes, I mean it will be
clear to you three wayes, if you consider
three things.

Reas.1. First, You must consider that Jesus
Christ, which is our Surety, he was sent of
the Father, out of his love as a publick person
to fulfil the law of God, by *doing* and *suffering*
as a publick person. There is much comfort
in that. Beloved, you can never thoroughly
understand your justification, unless you study
the first *Adam*, what kinde of person *Adam*
was, as you may see in *Rom.5.* Now the Lord
Jesus, he came a publick person, and *he was
delivered for our offences*, as it is said, *Rom.4.*
25. he did die for our sins. That's one thing.

Reas.2. Now the second thing that demon-
strates this to us, is, besides his dying as a
publick person, there is a *union* made between
every

poor believer and Christ, as really as between Christ and his Father. Indeed it is called in Scripture a *Marriage*, because as in a Marriage all the wealth of the Husband is the Wives, it becomes hers, and she hath a right to it after Marriage; so all that is in Christ becomes ours by this *union*. But it is a more real union, a *closer* union by far then that of Marriage; it is compared to the union between the Members and the Head: now by this union, that you may reade of in *Joh. 17.* all that is *ours* becomes Christs, and all that is *Christs* becomes ours. There are two things.

Reas. 3. Then thirdly, we finde that God the Father, to whom the debt was owing, and whose law this was that we must satisfie, he acknowledgeth *satisfaction*. And what can we have more? God the Father acknowledgeth that his Son hath satisfied the law, and therefore we are freed. Now he doth acknowledge it three wayes.

First, You shall have it *Mat. 17.* compared with *2 Pet. 1.* for *Peter* is much in it, *we follow not devised fables*, but we come to speak of the voice in the Mount, *This is my beloved Son*. As if he had said, This is one main piece of the Gospel, we heard a voice when we were with our Master in the Mount, saying, *This is my beloved Son, in whom my soul is well pleased*. That for his person.

Then

Then a second thing that did shew that he was *satisfied*, was by suffering Jesus Christ after he was *arrested*, and in *prison* for our debt (for Christ was in prison for our debt; he was arrested, and that according to law, he was brought into prison, and all our Suits were clapped on his back, all our *Executions* and *Outlaries* were laid on his shoulders, and then the Father let him out of prison being our Surety: if he had not paid our debt, he had not come out of prison, but) now the Father lets him out, that is, the Father suffered him to *rise* from the dead. Therefore we find that our justification is laid more upon the *resurrection* of Jesus Christ, then upon his *death*, as we see in *Rom. 4. 25*. *Who was delivered for our offences, and raised again for our justification*; that is, he did die for our sins, and was raised again for our justification. And in *Rom. 8*. *He that spared not his own Son, but delivered him up for us all, how shall he not with him give us all things? Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us: that is, his dying for us did satisfy the law, but that did not justify us, untill we see that he was risen again; and then we see that all the debt is paid, because our Surety is gotten out of prison. Therefore justification (I mean the know-*
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ledge of it at least) principally ariseth from Christs *resurrection*. Now when I see Christ is *risen*, and gone abroad, he is gone out of the grave, and gone to heaven, I know that the law is fulfilled, and the Father is satisfied, and the Sergeant the Devil hath nothing to arrest me for, all is satisfied, all is clear.

Thirdly, and lastly, I know God the Father is *satisfied*; for the law it is God the Fathers *Writ* that he had against us: and now we see that all is paid, not onely because our Surety is got out of prison, (for so a man may do that hath not paid a debt) but because when he was out of prison, he *ascended* to his Father; and the Father made him sit at the *right hand of God in the glory of Majesty on high*, and he hath given him power and authority to *rule* the world till the day of Judgement. Now in that the Father hath given the Son that *honour* and respect in heaven, as to come and sit at his *right hand*, we may see it was not a *breaking* of prison, but a real paying of the debt, and a fulfilling the law, before he could come there. This may give a little light how the *righteousness of the law is fulfilled in us through Jesus Christ*.

Now the use of it I named in the morning, I was not able to expresse it, neither can I now fully utter it, I beseech you consider the more of it.

Use 1. The first Use we may make of it is this, that you should learn from what I have said, where your *justification* doth lye, your justification doth not lye, or is not built upon any thing that is in you, or that is done by you, or that you may hope to do hereafter; you are not justified by your own *personal good*, or unjustified by your own *personal evils*, you are not one jot the more just when you have done all the good you can in the world, and you are not one jot the less just when you have committed all the weakneses, and fallen into all the frailties that a Saint can fall into, because your justification is built onely upon Christ, and upon what he did, and suffered. My justification is built upon the death of Christ, and his resurrection, he hath fulfilled the law, & he hath paid the debt, and he is out of prison & the Father is satisfied: here is my justification; and I believing this, I am happy.

Now you shall finde that you lay a great part of your justification upon something in your *selves*, therefore when you are enlarged in *good*, then you think you are more justified, and when you fall into *sin*, you think you are more unjust then you were before, and you look strangely upon God. Now the Lord hath put it out of our hands. *Adam* should have been justified by that that was in *him*, and that should have been *done* by him: but blessed

sed be God, he would not trust us with that good any more, but hath put all in the hands of Jesus Christ, and there is the whole foundation of our justification. Therefore it is not for a Christian to come, and say, Sir, I fear I am no childe of God, I fear I shall prove an hypocrite: why so? because I finde so much sin, and so many lusts in me. It is very well that you finde and feel sin, and that you mourn for, and strive against sin, but that therefore you should think there is a *flaw* in your justification, that you should make any good that is in you a *prop* to support your justification, or any evil in you a thing that might *crack* your justification, this is Popery. My justification depends not on this, that I am justified the more when I am strong, or less justified when I am weak; but whether I be weak or strong, whether I do much or little for God, whether I give thanks, or be humbled, seeing Christ is *dead*, and *risen* again, I am justified, that is still intire, because it is not built upon me, but wholly upon the death and resurrection of Christ.

In *Rom. 4.* *Abraham* is laid down as a pattern of believing, *Abraham* had the word of faith, *So shall thy seed be*, and without hope, or reason, or any thing he believed; that is, he cast himself on that word: so it is said he was *justified without works*. What a strange thing

is that? for it is impossible there should be true faith, but that all good works should in some measure follow after: but if we speak properly, and look to the thing as it is in it self, how a man is justified, he is justified wholly without works. *Abraham* did many good things, he offered his son *Isaac*, and he relieved his Kinsman when he was in misery, and did teach his Family, and relieved the King of *Sodom*, he did many good works: though these good works did justify his faith to the world, that they knew he was a believer by it, and he himself did know it by it, yet never a one of these were an ingredient into the justification of his person, that was by the righteousness of God without works.

We must get good works after. This is the rule of the word, *Charge them that believe to maintain good works*; that is, after they believe, charge them to avoid the evil, and do the good, and to abound. But for the point of justification, which is the main thing for your Soul and mine to feed on, that is built on another foundation, upon the grave of Christ, and upon the death of Christ. Therefore you shall finde those speeches of the Apostle *Paul*, when he speaks of this glorious condition, he speaks alway of his union with Christ; *I am crucified with Christ, and I am buried with Christ, and I am dead, but Christ lives in me*, Learn

Learn this lesson that you may come to this: for if you had learned it spiritually, when you had done the most for God, if you could do ten times more than *Abraham*, or *Paul*, and yet *Paul* preached from *Jerusalem* to *Illyrium*, yet then thou wouldest say, *I am an unprofitable servant*; there is not one grain that I have done that is an ingredient into the death and resurrection of Christ, to help to make me a just man, or to procure the favour and love of God. And when you had done evil, and it may be failed in carelessness, and committed sin; O what a glorious thing were it to go home, and fall upon thy knees, and say, Lord, I have sinned grievously, but yet I am not one jot the *less* just before thee, because my justice, and my righteousness is not depending upon my sinning, or my unsinning, upon my holiness, or my unholiness, but upon Jesus Christ.

Then you would finde by experience your hearts *melt* in pieces, you would be able to look upon sin in the vastness, and unkindness of it against a dear Father; then you would see your selves the vilest objects, you would not so think or speak of any man in the world as of your selves, even for the least frailty. For then the love of God, as oyl working with iron, would press your hearts; then you shall know, and not before, what it is to be truly

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truly humbled, and then you shall have power to reform; then you would be able to say, My soul is truly humbled, I can mourn for sin till I am weary of weeping; then you will be able, though you make not those covenants and resolutions, there will be such an impression upon the soul, that you cannot chuse but mourn, and loath yourselves, and avoid the occasions of sin, seeing yourselves just men in Jesus Christ: for when a man sees himself unjust, he can never mourn kindly for sin, if he see God on *Sinai* as a Judge, there will be but untoward mourning for sin. But when a man sees the coast clear, then he can say, I have been the greatest sinner in *London*; there is never a childe of God that hath walked more barrenly then I have done, and yet through Christ I am as just in Gods sight as any man in *London*; I am Gods childe, but I am an unhappy graceless childe: then a man can call himself fool, and be angry with himself, and weep bitterly.

Now usually when you mourn for sin, you think there is a *crack* in your justification, and so many sins as you have committed, there are so many *flaws* in your justification, and so many faintings of faith in the favour of God; and therefore when you pray to God, and are humbled for sin, it is your manner, and it was mine most of my dayes, onely to dawb up the flaws of justification; and you pray the Lord to par-

don such a sin, and now you see God is wrath with you, and you are like to be cast off, and your hearts begin to be hard, and you have sad thoughts of God arising in you, and unquiet and horreur in your souls, and you are far enough from true sorrow all this while. It is impossible there should be true sorrow, when you keep a coile, and confess your sins, and wrangle it out with God, and you will confess your sins to day, and think to make God amends to morrow; and so as a man stops *chinks* in a wall, we think to dawb up the flaws and cracks of justification this way. Whereas we should look on justification as a thing intire in the hands of Christ, that we have nothing to do in, but it is in Christ altogether founded on his death and resurrection, and all the title that we have in it is onely by *faith*; as *Rom. 10.* sheweth, *The righteousness of faith saith on this wise, &c. The word is nigh thee.* There is our title and tenure; I have nothing to do for my justification, but Christ hath fulfilled the law, and he did die, and rise, and *sitteth at the right hand of God*; and I endeavour to believe it, that is, to consent that it is so, and praise his name, and live to him all the dayes of my life: O here is the life of Christianity.

I have seen people quarrel with themselves, and complain, O I have a hard heart, and I desire the Preachers to pray for me; and when you have fallen into *weakness*, you will go and confess your

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your sins, and strive to break your hearts, and mourn for your worldliness, and your pride, and frowardness, and yet it will not do, but your hearts grow harder then they were before: and whereas when you have committed a sin to day, you think to go and reform to morrow, and to turn over a new leaf, to morrow you will be worse then to day; because you think to make God amends, he leaves you to your selves, and you grow worse. The reason is this, because in some sort, even to this day, you mix sanctification with justification. Now I know it, I speak what I know, could you leave your justification alone in the hands of Jesus Christ, and look on it (as I said) as Cash in the cupboard, not to be touched; and as long as Christ is righteous, say *I am righteous*, behold your selves alway as just men and women, that in Jesus Christ have fulfilled the law of God, and then you will finde your hearts inclined to any good thing; then would your hearts break and shatter to pieces, when you have done the least evil against God; then you would know what true sorrow, and what true repentance is, and not before; then you would know those things that now you know not, nor cannot know. Therefore labour to learn that lesson, it is one of the greatest Mysteries in the world; and that is the reason that carnal people carp at these things. What greater Mystery then for me being a just and righteous

man through Christ, yet to be so sinful, that I can say there is none more sinful, and yet I am as righteous as *Abraham*, or *Paul*; in respect of the righteousness of Christ, I have as large a share as *Abraham*, or *Paul*, and yet I am full of sin. A Christian knows this, and he knows how it is so. Well, that is one lesson, consider of it, that you may know where to plant your justification, upon the death and resurrection of Jesus Christ. The Lord teach it to you and me.

Secondly, if *the righteousness of the law be fulfilled in all that are believers through Jesus Christ*; Then, all you that are Saints, all you that believe in Jesus Christ, labour to see the glorious condition that you are in; that you may be able to reflect upon your selves, not according to what you are out of Christ, but what you are considered to be as *Members* of Jesus Christ, as united to Jesus Christ. Therefore you shall have *Paul* (and it doth me good to see his spirit) he never reckons himself as in himself, but as in Jesus Christ, *I can do all things, I can want, and I can abound*, I can do this, and that, and all in Christ: So, I must never conceive of God out of Christ, nor of my self out of Christ, I must never conceive of my self and Christ as *two*; but I should endeavour clearly and constantly, that whatsoever good there is in Christ, it is mine, as if it were in mine own person. And so we should have our spirits raised above the temptations of the

the world, and above the afflictions of the world, and above corruptions.

It is a pitiful thing to see poor Professors, there is not one of many, but they are ordinarily below temptations, and they lye under burdens, and are below their sins: nay, there are many Professors that are more sad and drooping then carnal people. Surely this was not the way of those Saints that we reade of in the New Testament, they had glorious spirits; how do you think else they could go to the *Stocks*, and to *Prisons*, and from one *Compter* to another, and have their spirits so raised, and yet sometimes were to die the next morning for ought they knew? Your spirits will never be heightened and raised to live the life of *Paul*, by beholding any thing that is in you personally in your possession, but what you are by relation, and marriage to Christ. *Reckon your selves dead with Christ*; and so conceive, I am a just man, I was bound once to the law of God, a terrible law, and there are thousands in Hell paying the debt, and cannot pay it, and yet I have paid every farthing, and the law cannot ask me more. I have offered a perfect righteousness, and I am now sitting at Gods right hand in Heaven, by my union with Jesus Christ.

This is the life of faith, that we may be able to triumph over all these things below, from our justification, as *Paul* doth, *Rom. 8. It is God that*

justifieth, and who shall condemn? Who shall separate us from the love of God in Christ Jesus? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Christ that loved us. Indeed tribulation, and hunger, and famine, they are sad things, but these are the least troubles of a Christian, these outward miseries. Over these we are more than Conquerors, saith Paul, I can tie my right hand at my back, and with my left hand beat all these back; I can beat them with a finger. Nay, I say more, Neither death nor life, that is more, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. See there how he dares all the Enemies to come upon the Stage, and tramples them under feet. As in *Malachi* it is said, that in the time of the Gospel they shall tread their enemies as ashes under their feet. So there is a place also in *1 Cor. 15*. Death is swallowed up in victory. As if he had said, You that have received Jesus Christ, I will tell you news, Death is swallowed up in victory. O Death where is thy sting? O Grave where is thy victory? He jeers the grave, and death, and triumphs over them: O death where is thy sting? thou thoughtest to overcome me, but where is thy sting? The sting of death is sin, and the strength of sin is the law; but thanks

be unto God, who hath given us victory through *Jesus Christ our Lord*. He doth not say which will give us victory when we are dead, and then we shall be perfect in Heaven; it is true, then we shall be more perfect: but he saith, which hath given us victory for the present, I have already overcome Hell, and Death, and the Devil: for all hangs on the *law*; the law is Gods Writ, and the Devil is Gods Sergeant that executes that Writ, and Hell is the Prison. Therefore if the law be satisfied, if the righteousness of the law be fulfilled, Death and Hell, and the Devil have nothing to do with me. So in *Rom. 4. 25.* *Who was delivered for our offences, and was raised for our justification.* And then it follows, *Chap. 5. 1.* *Being justified by faith we have peace with God.* See where the Apostle layes justification; And we glory in tribulation, knowing that it worketh patience, &c. We rejoyce in tribulation and affliction: Why? because we are justified by Christs death and resurrection. O what kinde of spirits should we have? How full of joy and comfort should we be in the greatest tribulation? How should we tread all this world under our feet, the evils of this world, and the comforts of the world? How should we insult and triumph over the Devil, and over Death and Hell, for all their power (as I said) is from the law, and if the righteousness of the law be fulfilled, then all our enemies are subdued, and all is clear, Hea-

ven is open, and God is mine, and the favour of God is to me.

For know this, that there is no natural inbred hatred in God to his creature; there is nothing that keeps the creature from the full enjoyment of God, but the law not being satisfied. God made a law, and we made the breach of it, and there falls out the distance between the Creatures and God, whether Men or Devils. Now then, if I can say, though I be a sinful man, yet Jesus Christ hath fulfilled the law, the law hath a full righteousness to a farthing, then I know I am one with God, he is wholly for me, and I for him, and all the enemies of my Salvation are conquered.

Now if the Lord would open your eyes to understand the *hope of your calling*, the glorious condition you are brought into, you would not walk so weakly, and poorly, and sadly, and dejectedly, that every thing should cast you down, but you would go on, and trample all the world under your feet; we should be above men, and Devils, and the world, and every thing, if we did but understand to what a glorious estate God hath called us in this world, through Jesus Christ. Therefore a man reflecting upon his justification, as he may look upon himself, and account himself *something*, so he may account Death, and Hell, and all subdued, and he may account that the law cannot demand a farthing of him :

him : That whereas the breach of the law kept us from communion with God, that being taken away, we are as righteous as if we had never fallen. O glorious condition ! There *Paul, Eph.* 1. he prays that they might *know the riches and hope of their calling* ; that is, that they might understand what this glorious calling is, that God hath called us to. That is a second Lesson we should learn hence :

First, seeing the righteousness of the law is fulfilled in us, we should learn how to build our Justification aright, how to lay the foundation of it.

And secondly, we should endeavour to get our *spirits raised* like people that are freed from the law.

Use 3. Thirdly, (and there I shall end for this time) being freely and fully justified by the grace of Jesus Christ, this should follow to any one that understands it, that therefore we should study and learn to *conform* our selves in our hearts and lives, out of love to the will of God. There comes in holiness, and there it comes in again, and never before ; all before is nothing but bungling, but then it comes rightly. We should I say conform our selves to the Example, and to the Rule of Jesus Christ in his Gospel. And that you may understand that, you must know that every man in this world hath a rule to walk by. And there are but three great *Rules*, and all men

men do, and must conform to one of these three: for there is no man that doth an action but it is in reference to a Rule.

1. Now you have one Rule in 1 Pet. i. 14. *As obedient children, not fashioning your selves according to the lusts of your former ignorance: which shews that once they did conform themselves, they did fashion themselves unto their lusts; but saith he, now God hath justified you, you must not conform your selves to your lusts.* Most of mankind make their lusts their rule, which the Prophet calls in Scripture to do *that which is right in their own eyes*: to do what is their minde, what they like in their own minde; and as that worthy Dr. Preston saith, they think when they are in their beds, what place they shall go to, and where they shall spend their time, and when they are up, they do *that which is right in their own eyes*, what they have a lust to; when they have a lust to be drunk, they will be drunk; when they have a lust to be *filthy*, they will be filthy; when they have a lust to be *idle*, or a lust to be *malicious* against their neighbours, they will be so. So that the stirrings of their lusts are their rule, and their whole life is nothing but a transforming them from one lust another. Saith Peter, you must not do so, but *as obedient children*, if God have justified you, if Christ have fulfilled the law perfectly for you, that you dare Sin, and Hell, and Satan, and tread all under feet, doth it become

become you to fashion your hearts and lives to your lusts? Is that a good rule? no, you must not do so.

2. Another Rule is this world, *Rom. 12.2. Be not conformed to this world.* It is the Copy of many men, the Looking-glass that they dress themselves by every day; how to square it in the world, how to keep their port with their Neighbours, and Gentlemen they converse with, and with great men that have command of them, and with their fellow-Officers, &c. And so women, how they may go brave as their Neighbours do, and get credit in their eyes. So most people, their main Rule is, they care not whether it please God, and conform them to his Son at all, so they can keep correspondency with the world: now you must not do so, for they are yet in their sins, poor wretches; therefore let them conform to their lusts, and they that are of the world, let them conform to it: but

3. Since God hath redeemed you from the wicked world by the blood of his Son, and hath brought you to this condition, and bestowed glorious and unspeakable Priviledges on you, you should conform your selves to the *Image* and *Example* of Jesus Christ, and to the *Rules* of Jesus Christ in the New Testament, in all your actions and wayes.

You cannot write without looking on your Copie, the best Saint cannot write one line without

out viewing and looking on his *Copy* for every letter. For all your actions, you are to have two things in your eye, that you may do the action right, and carry your selves right.

1. Either eye Jesus Christ and his *Example*, how would Christ have done if he had been here? what did Christ do in the like case in the Gospel? So by eying that there will be a power, as in *Jacobs* sheep by beholding the *rods*, the Spirit of God will convey a power looking upon the picture that is before us, that is, *Jesus Christ*, to transform us into his likeness. Or

2. Think of the *Rules* of Jesus Christ, the Rules of the New Testament, this blessed Word. Have frequent recourse to the Spiritual Rules of the New Testament, that should be your *Copy*. When any case comes, follow not your lusts, and act not according to the *wisdome of the flesh*, to say this or that I will do, but consider what is your Rule, you walk by another Rule. What have I to do what such a man, and such a man doth; but what is *my* Rule? how must I carry my self? As for instance; when you come among people that rejoyce for any mercy, what is the Rule? *Rejoyce with them that rejoyce, and weep with them that weep*. It may be a man hath received great unkindness, and is wrong'd by him that he hath been most kinde to of all the men of the world, and yet he proves most ungrateful; if a man should go to *flesh and blood*, he would hate and
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abhor him, and not indure him; man in his best
 naturals would not bear it, he would not bear
 ungratefulness and wrong, but labour to re-
 quite it: But what is the Rule? *The Lord is good
 to the wicked and unthankful; therefore Lend
 freely, looking for nothing again.* Presently, God
 will bring a Spiritual Rule to your minde, and
 God will give you power to do it. And so, sup-
 pose a man should charge and challenge you
 with a debt, and would you pay such a debt, you
 perhaps know no such thing, and are perswaded
 of the contrary. What now? You know what
 most men think, I will never pay him, I were a
 fool if I should give away my estate, and be a
 beggar when I have done: but what is the rule?
*If thine enemy sue thee at the law, and take away
 thy cloke, give him thy coat also.* A Christian comes
 to this law, he consults not with flesh and blood
 when a case comes, but he thinks what is the rule
 in this case? But all the misery is, you will be
 fingering with justification, which you should
 leave alone upon Christs death and resurrection,
 you should be working out your holiness every
 day, that should be your way, God will bring it
 in. So when a woman is putting on her clothes,
 and making her fine clothes, and thinks to be as
 fine as her neighbours, she should think, but
 what is my Rule? Not to conform my self to o-
 thers in embroidered hair, and fine apparel, and
 gold, but with the ornament of a meek spirit. So
 you

you have the New Testament full: for every case there is something that will direct and lead you, that thereby you may conform to Jesus Christ.

I give you but general instances, if God open your eyes to see your glorious condition in the New Testament, you must resolve on this, to walk according to the *copy* and the rules of it; that in any case you may ask, What is my rule as I am a Christian, as I am a free man, one with God, that I may walk by it?

Now I exhort you to this, because if a thousand Devils should preach in stead of men, and tell you what the Torments of Hell are, all would not be so great a motive by half to walk *holily*, as to tell you that *the righteousness of the law is fulfilled by Christ*, that you are righteous, and just, and all your sins are done away by Christ. Therefore, O love him, and live to him, conform to your *copy*. Let your Neighbours conform to their *copy*, to the World, and others conform to their lusts (as too many do) but do you conform to Jesus Christ. Think, what would Christ do if he had my opportunity? what would he have taken in hand? And whatever occasion you have with God or man, ask, What is my rule in the New Testament? and conform to that. Blessed is the man or woman to whom God gives a heart so to do. There remains one word more of this, and the third Lesson, which is the principal thing, the *description* of those persons

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sons that have this Priviledge; *They walk not according to the flesh, but according to the Spirit.* But because the time is gone, and my strength also, I shall leave that till God give another opportunity.

SERMON III.

Rom. 8. 4.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

THere were three Lessons that we may learn from these words. The first is implied, namely, *That the righteousness of the law must be fulfilled by every man.* Or, *Every man is bound to fulfill the law of God.* And

Secondly, *That the Law of God is perfectly fulfilled in all true Believers.* And

Thirdly, *That true Believers are they who walk not after the flesh, but after the Spirit.*

We were the last time upon the second: we have proved it, and opened the Point, and have made some use of it.

First, that from hence we may learn where our justification lieth, and whereon it is built, not upon any thing *in us*, or *done by us*, but only upon

upon the death and resurrection of Jesus Christ.

Secondly, hence all that are Saints, all that believe in Jesus Christ, should labour to see the glorious condition they are in by Christ.

Thirdly, we should learn (being justified *freely* and *fully* by the grace of Jesus Christ) to conform our selves in our hearts and lives to the *Example* of Jesus Christ, and to his *Rules* in the Gospel.

Use 4. I shall adde but one word more from this Lesson; that is, that seeing *the righteousness of the law is fulfilled in them that believe*, you may hence see, that none are further from *Antinomianism*, then those that are true believers, those that are godly Saints. You have a great stir concerning *Antinomians*, what they should be: it is one that is *against the law*, that is the signification of the Greek word. Now the question is, Who is most *against the law of God*? I do not deny but there are some, and they may be called *Antinomians* (though we should not miscall people) yet they deserve it. But now a Saint that is in Christ he is not an *Antinomian*, he is not *against the law*, because he hath satisfied the law. Every man must pay the law, and they that would fulfill the law with their own righteousness, they do the law wrong; they that do most here, and they that suffer most in Hell, they can never satisfy the law. But a Christian hath satisfied the law, because he hath given it a perfect
righte-

righteousness. Now if a man should owe Ten thousand pounds, and he had but Fifty shillings a year coming in, and it may be one year he payes ten shillings, another year he payes a Noble, and another year three pence, yet he payes as well as he can. But now suppose there come a *Sirety*, and he payes the whole Ten thousand pound, and he saith to the Creditor, You shall be paid no more by *three pences*, but you shall receive the whole sum; what do you think? is not that better? So there are none that satisfie the law so roundly, and fulfil it so perfectly, as he that relinquisheth all that is in him, and layes hold on Jesus Christ, and in him payes God to a farthing. Therefore when *Paul* is proving strongly that we are *justified by Christ*, and not by the law, saith he, *We take not away the law, but we establish the law*. This is a better way of fulfilling the law, then any other. All the damned men in Hell, and all the Pharisees on Earth cannot satisfie the law, so well as one poor sinner that believes in Jesus Christ. And so for matter of practice, a man that believes in Jesus Christ, he walks more *strictly* then any Pharisee can; for he looks not only what is lawful, but what is convenient, he walks by a more sublime excellent rule. A Pharisee looks only what is lawful, and what is not lawful, but a Christian he looks what is exact and expedient. Take any man that knows what it is to be justified by Christ, and that man

goes a thousand-fold further then another, for a man that would be saved by his own fulfilling of the law, if he cannot come up to the law, he will bring the law down to him. As a man that hath a heavy burthen, if it be too heavy for him, he will cast off some of it : so when a man goes about to keep the law, and findes it too heavy for him, he will throw away some, and cut out a part, and make a carnal gross law, and endeavour to keep that. Now a man that is justified by Christ, he knows that the law must be satisfied, and so he takes it in the purest spirituality, and goes to Christ Jesus, and he hath satisfied all. So much briefly for the second Lesson.

Now I shall enter a little upon the third, as far as the Lord shall give strength and time. Those that believe, and have this great Priviledge which is the foundation of all others, to have the law perfectly fulfilled for them in Christ, they are here described to be such as *walk not according to the flesh, but according to the Spirit*. So in the third place take this Doctrine or Lesson ;

Doct. 3. *That they, and they onely that walk not according to the flesh, but according to the Spirit, are partakers of this Priviledge, to have the benefit of the righteousness of Christ to fulfill the law of God for them.*

I say *they*, and *they onely* have it, for it excludes all other. The Scripture doth not onely set it down positively, as it saith, *Go, baptize all nations*

in the Name of the Father, and of the Son, and of the holy Ghost; therefore we may conclude thence that we may baptize those that are disciples: but from that place to gather this Doctrine, That they, and they onely are to be baptized, cannot be right; but here I say, it is they, and they onely. Why so? because we see after, those that walk according to the flesh shall die, the righteousness of the law is not fulfilled for them, for then they should never die, nor be damned: they that walk after the Spirit, and they onely have this Priviledge. Now the main business that I shall endeavour at this time, will be onely to open to you these two words.

What it is to walk.

And what is meant by flesh, and what by Spirit.

For if we understand what it is to walk according to the flesh, we shall easily understand what it is to walk according to the Spirit.

Concerning the former word, to walk, I shall say but little, because you understand it. To walk is a general word in this place, it is of a great extent, and comprehends a mans whole course, and way, and practice. A man who goes, or converseth, whose course and way is according to the flesh, (whatsoever that flesh is, as we shall see afterwards) such a man walks. Therefore it is oft set down in Scripture by several expressions; They that are after the law, and they of the concision, &c. Put what words you will so they

be general enough, they whose thoughts, and words, and courses are that way, they are they that are said to *walk*. There are three words in the Original for *walking*, and of those three, the word here is of the *largest extent*. To *walk according to the flesh*, what is the meaning of that? I shall be a little larger in opening of this, I will not trouble you with the various acceptations of the word *flesh*. You know there is a literal sense of it, and by a *Synecdoche* it is put for the whole person, *Soul* and *Body*, and there is a *Metonymicall* acceptance of *flesh*, *I will give them a heart of flesh*; it is called *flesh* for softness: and there is a *Metaphorical* acceptance of *flesh*, a borrowed kinde of speech; and so it is to be understood in this place. Now to open this to you, I shall shew you,

First, in general	} what is meant by <i>flesh</i> .
Secondly, particularly	

By *flesh* therefore in general, you are to understand in this place and the like, *every thing*, let it be what it will be, that is *against Jesus Christ*, or his *Spirit*, or his *Worship*, or any thing else that belongs to it, any thing that is not of faith, or of Christ, is it *flesh*, in general. Let me speak more plainly, Any thing that is of *Old Adam* is *flesh*, whether it be good or evil, and any thing that is of and from the *New Adam*, that is *Spirit*. Now you know we receive two things from *Old Adam*; some natural, moral good, some reliques

liques of that that he had the fulness of; and we receive *evil*, when he was corrupted. Now both these, take them in the largest extent, they are both called *flesh* in Scripture, whatsoever is of, or comes from *Old Adam*, is called *flesh*, therefore *flesh* in many places in the New Testament it is the very same with the *old man*, and you have them taken promiscuously, *Our old man is crucified*, Rom. 6. And in another place, *Those that are Christs have crucified the flesh*, not onely the corruption or evil, that *Original sin* (as we say) that is *within us*, but whatsoever of the image of the old man is *upon us*; whatsoever we have had, whether it be good or evil, from the *old man*. And indeed in the New Testament it is more frequently taken for the moral good of *Old Adam*, then the evil, though it be taken for both yet I say most frequently the good of *Old Adam*, especially the wisdom of *Old Adam*; *The wisdom of the flesh is enmity to God*, Rom. 8. as in the *New Adam* the Lord Jesus Christ, the wisdom of the holy Ghost is a most excellent piece, so the wisdom of *Old Adam* is the unhappiest, and most miserable thing of all.

That you may understand this, you must conceive that all the principles of this world, I mean of all Mankind, all their motions and actions do wholly spring and flow from two roots, two principles; as the Heathen Philosophers said in another sense, they held that all this world did

rise from *two Beginnings*, from *two Beings*, from *two Principles*; there was one good and another evil, that set all things on work: so all things in every man in this world, the principles, and motions, and actions, and thoughts, and inclinations, and wisdom, and reasoning, and doing, whatsoever is within or without man, springs from one of these two roots; that is, it is either from *Old Adam*, (I mean not nature in you but) it flows from *Adam* that was once in Paradise, or else from the *New Adam* Christ Jesus: for there were but two men that ever in the world were publick persons, that were the Fountain of the principles and proceedings of Mankind; *Adam* in Paradise, natural *Adam*, and the Lord Jesus Christ, the Spiritual *Adam*. All Mankind was made after the Image of the first *Adam*: *We have born the image of the earthly Adam*, 1 Cor. 15. and indeed all the Saints shall bear the image of the heavenly *Adam* too, hereafter at the least.

Now both these *Adams* are as two Springs in a hill, conveying their streams to two rivers; they are springs from whence arise all the thoughts, and imaginations, and actions, and proceedings, all the wisdom and righteousness, whatsoever is in us, it springs either from the *second Adam*, the Lord Jesus planted in the Soul, or else it flows from *Old Adam*, from natural *Adam* that is in us: therefore they are called the

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the roots ; the Lord Jesus is called *the root of Jesse*. Why so ? because all the new Creation, all the work of grace, all the principles, & thoughts and actions of a Saint, so far as they are of grace, they rise from the *New Adam* the Lord Jesus Christ. Therefore, I say, to understand this a little in general, before I go further. A man that *walks according to the flesh*, who is he ? A man that walks according to any thing of *Old Adam*, whether it be good or evil. And usually in the New Testament it is taken for the good, *1 Cor. i.* there *flesh* is taken for the good of *Old Adam*, when a man walks according to the wisdom of *Adam*, according to natural wisdom, and according to the righteousness of *Old Adam* that is done by us ; or when we walk according to the sins, and lusts, and corruptions of *Adam* ; for both are put together, and all makes but flesh, and whole flesh strives against whole Spirit. Now I say, take it in a general sense, to *walk after the flesh*, is not onely to walk sinfully, and carnally, but when a man walks, though devoutly and righteously in the eye of the world, yet if it be after the principles of *Old Adam*, if he do not walk by a principle planted in him from the *New Adam*, the Lord Jesus Christ, all this is but flesh.

Now then for a man to *walk according to the Spirit* ; What is that ? All his principles spring from the root of *Jesse*, from the Spirit of the

Lord Jesus; all his actions are upon another ground. Now, I say, all the principles and actions of every man and woman in the world, springs from one of these: therefore it is convenient and necessary that you consider how the two *Adams* are the two Springs of all Mankind, the two pillars (as it were) upon which God hath laid all Mankind, and all that is done in the world, and those that walk after the one, walk after the flesh, and those that are after the other walk after the Spirit. So much in general.

Now more particularly, by *walking after the flesh*, in this place, there are three things meant.

The first thing meant by *walking after the flesh*, according as most of our godly and learned translate it, is when a man walks according to the dictates and suggestions of corrupt nature. So flesh is taken for Original sin, that is, that corruption of nature that is prone to every evil, and that is an enemy to all good. So a man that *walks according to the flesh*, is when the course and bent of a mans soul and life goes after sin, though he do some good sometimes, yet when his course is that way, that is, his continuedness and contentedness is after sin, this is to *walk after the flesh*.

First, when it is his *continued* course: for *walking* is not a step, or a leap, or a stride, but *walking* is a thing of *many paces*. So it is called a *going*

ing from iniquity to iniquity, Rom. 6.

And then there is in walking *contentedness*, and *sweetness*: a man is not said to walk when he is tired, or when he goes in danger, but walking it pleasant to all, young and old. So when he saith they that *walk according to the flesh*, that is, not onely when men are overtaken by lusts and sin, but people that in their ordinary course go with a great deal of contentment in evil wayes.

But, though this be true, that this is comprehended in *walking after the flesh*, yet this is very lame, and short, of the full and whole meaning of this place. I say it is not the main nor chief meaning of this place, it is not primarily, nor principally meant: this is a truth, and it will follow as a necessary consequence, as I shall shew anon, and I doubt not but the Apostle means it, when he saith, *We walk not according to the flesh*, because in Rom. 6. he takes a great deal of pains in that point; but I think this is not the chief meaning. My Reasons are these.

First, because I finde that the very scope of this learned Epistle is *different*, if not almost *contrary* to this, his scope is not to quarrel with them for want of doing good works, and for walking in sinful works, but the scope of it is, to beat them off from their own works, and to bring them to Christ, and therefore he saith, *Abraham was justified without works*; he all along disparageth their works as they did them. Therefore

fore I think he doth not go so far from his text, or from his scope, as to make this the main business, their sanctification or holiness, the not walking in evil, or the walking in good works.

Secondly, this cannot be the chief scope of the place; because if you take these words, *They that walk after the flesh*, in this sense, that is, those that follow sinful courses, if you take them so, that none but such as walk *holily* have a right to Jesus Christ and his righteousness: Or if you take them in this sense, that they onely that walk in a holy life can come to know that they have the righteousness of Christ fulfilling the law for them, neither of these can hold.

1. For the first, that no man can have to do with Christ or his righteousness, but that man that walks according to the Spirit, that walks in a holy way, and not in sinful courses, this is contrary to the stream of the Gospel. Why? Because the Gospel all along offers Christ to sinners, to the chief of sinners, to aliens, and to the ungodly.

2. Then again if this were so, sanctification should be before justification, a man must be holy before he should be justified.

As for the latter sense, to wit, that the Apostle should mean this, that no man can know any other way that the righteousness of Christ did belong to him, but onely by not walking after the flesh, or by walking after the Spirit; this cannot

cannot be neither : for however we may know a little in a way of sense by our walking, yet the main way to know our justification, is the same way that we come by justification ; for, *Faith is the evidence of things not seen*. The main evidence whereby I know I am justified, is because the word of *faith* saith so, the word tells me, and *faith* evidenceth it : that faith that I believe by, it shews me that I believe. Therefore though I be inconstant in my way of grace, that to sense shews me a little, yet it doth not solely, and chiefly, and primarily. So that this is the substance of it, that that *sense* which godly reverend men give of this place, it is true, but it is not all, nor the first, and the chief part of the meaning of it.

Secondly, *flesh* in the Scriptures, and so here and in divers other places, it may be understood concerning the *Priviledges*, those various *Prerogatives* and *Priviledges* that the people of God, the *Israelites* had in a natural, fleshly way, from generation to generation. Being born of such Parents, of such *Tribes*, they had such *priviledges* belonging to them, they had the *Oracles*, and the *Covenants*, and the *Tables*, &c. and this is called *flesh* : and I doubt not but the Apostle had this in his eye. Saith he, *The righteousness of the law is fulfilled in us that walk not after the flesh* : As if he had said, Do not think because you are of the seed of *Abraham*, or because you have the *Covenants*, and *Circumcision*, and that you are born

born of such Parents, that therefore you shall the sooner have this priviledge to have the *Law fulfilled*, take heed of that, for now it springs from another root, and it comes now in a Spiritual, and not in a fleshly way as it did before: for they had their mercies generally in the Old Testament according to the *flesh*, that is, by generation, *Isaac* as he was *Abrahams* Son, and *Jacob* his Son, &c. but now it is in a *spiritual* way.

Now that flesh is so taken in Scripture, I will give you that one place, in *Phil. 3.4.* *Though I might also have confidence in the flesh*, saith *Paul*, *If any man thinketh that he hath whereof he might trust in the flesh, I more.* What doth he mean by flesh here? He tells you, *Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the Law, blameless.* As if he had said, I had all the priviledges, if any man might boast in the flesh, I might, I am an *Hebrew of the Hebrews*, a Gentleman of the best descent, &c. So in *2 Cor. 11. 18.* *Seeing that many glory after the flesh, I will glory also, ye suffer fools gladly. Wherein any is bold, I am bold also.* Are they *Hebrews*? so am I. Are they *Israelites*? so am I. Are they the seed of *Abraham*? so am I. They had priviledges being *Israelites* more then other people, and this is called flesh. So I am confident that the Apostle had
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this in his eye, in a special manner, when he saith, *They that walk not according to the flesh.* And you shall finde that they attributed all priviledges to them because they were *Israelites* : as you see in *Mat. 3.* say they, *We are the children of Abraham;* saith *John Baptist,* *Ye are a generation of Vipers.* And so in *Joh. 8.* say they, *We are free men, we are the sons of Abraham,* saith Christ, *Ye are of your father the Devil.* See, the Gospel takes away that fleshliness, and puts all in another stream, and course, and way. The Apostle aims at that here, when he saith, *Those that walk not according to the flesh.* As if he had said, You shall never have this righteousness to satisfie the law the sooner because you are the Sons of *Abraham,* no more then if you were *Scythians* or *Barbarians.*

Thirdly, and lastly, the main and chief meaning of this place is this, though the other be included, when the Apostle saith, *Those that walk not according to the flesh, but according to the Spirit.* By flesh, here the Apostle means walking according to the *old Covenant,* according to the Covenant of Works in the way of the law : and by Spirit, is meant walking in the way of faith, or in the way of the Gospel, or in the way of Christ. There be divers expressions in Scripture that help us to understand it, as *Rom. 4. 14.* it is called, *They that are of the law,* that is, those that walk according to the law. In *Gal. 3.* there are two or three phrases, *Received ye the Spirit*
by

by the works of the law, or by the bearing of faith? The walking according to the Spirit is the bearing of faith; and it is twice there, they that are of faith, they that are of faith. To be of faith, and to walk according to the Spirit, is the same; to be of the law, or of circumcision, is to walk according to the flesh. In Rom. 10. 5. The righteousness which is of the law saith on this wise. The righteousness of the law, that is, the way of the law: that Scripture sets out the way of those that walk according to the Covenant of Works; now the way of the law is the same as walking after the flesh: and saith he, The righteousness of faith saith on this wise; that is, the grace of the Gospel, or the way of faith. So the meaning is this, we hear of a glorious priviledge that the righteousness of the law is fulfilled in us, and there is no man in the world can get it by his own works, or in reference to the Covenant of works, no not Abraham himself, but it is meerly by Jesus Christ. Therefore if any of you think to have this righteousness fulfilled in him, and go in the old way, to Mount Sinai, to the Covenant of works, he is deceived, he shall never have it, but by walking according to the Spirit: no man can enjoy this priviledge by a Covenant of works, by their own doing, by seeking to fulfil the law of God by their own righteousness, but they that walk after the Spirit: as if he had said, Do not mistake me, it is a great priviledge to have the law

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law fulfilled for you, but it is not by your own strictness and zeal: and though some of you go further then others, yet none of you can attain the fulfilling of the law that way; for *all are come short*, Rom. 3. But it is those that walk after the Spirit, that is, those that seek it in a way of faith in another, not in themselves, those that seek it according to the principles and directions of the Gospel.

Now, because I know this Exposition is harsh to many of you, (though I exclude not the other) therefore I shall endeavour to shew you three things.

First, I will prove clearly out of the Scriptures that this is the meaning.

Secondly, I will give you a Reason why that is the chief meaning.

Thirdly, I shall give you a few Reasons why the Apostle saith that they that walk according to the Covenant of works, walk according to the flesh, and they that go according to the way of faith, walk according to the Spirit.

Concerning the first, that flesh is often taken clearly in this sense, I will give you some places of Scripture: *Gal. 3. 3. This I would learn of you, Received you the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, that having begun in the Spirit, are you now made perfect in the Flesh? We see in Chap. 1. they are called to the grace of Christ through the Gospel,*

Gospel

Gospel principles were rightly and savingly practised among them, and after there came some among them that perverted them; and saith he, Are ye so foolish, that having begun in the Spirit, and have had Christ crucified among you, that now you will be made perfect by the flesh? that now you will go and seek justification by your own works, and go about to keep the law, &c.

Another place is in *Phil. 3.4.* *Though I might also have confidence in the flesh,* and then he speaks of the priviledges of an *Isacite*: and if you look further, *ver. 7.* *I count all these loss that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is of the faith of Christ.* So by the flesh he means the righteousness of the law, which he throws away for the righteousness which is of faith.

Take another place, *Rom. 10. 5.* compared with *Rom. 6. 14.* saith the Apostle, *Sin shall not have dominion over you, for ye are not under the law, but under grace.* When you were under the law, and walked after the flesh, sin had dominion over you, and you obeyed it. Here is a parallel place: for saith the Apostle, *when you were in the flesh, the motions of sin by the law did work in your members.* When you were in the flesh, that is, when you were under the law, then the motions of sin did work: but now sin shall not have dominion over you, because you are not under the law; you are not

not in the flesh, you do not walk according to the flesh. And that I suppose is the meaning of that Scripture, *2 Pet. 2. 10. The Lord knoweth how to deliver the godly, and to reserve the wicked to be punished; but chiefly those that walk after the flesh, in the lusts of uncleanness.* Now if you take walking after the flesh for sinful wayes, it would be the same as if he had said, There are divers people that walk wickedly, but chiefly they that walk after the flesh; for all people naturally walk after the flesh: but these were a peculiar people that the Lord would bring judgements on, and they walked according to the flesh. Who were they? They were most of them *Jews*, they were *Adams* sons, that walked in the old Covenant, chiefly they that walk according to the flesh; that is the meaning of it, or else he would not have said *according to the flesh*: for every man naturally walks according to the flesh.

So in this Text, *Who walk not according to the flesh, but according to the Spirit*; and in ver. 8. of this Chapter, *They that are in the flesh cannot please God.* Now I shall open that by another Scripture, *Heb. 11. 5.* where it said that *Enoch pleased God.* We reade of *Enoch*, *Gen. 5. 24.* that he walked with God; he walked not according to the flesh: now saith the Apostle, *Without faith it is impossible to please God*; now he that walks in the flesh cannot please God. Why so? He that goes not in the way of faith by Jesus

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Christ;

Christ, he cannot please God. By *believing* I please God, by walking in the obedience of faith to God, I and my works please God. Now to please, implies one was offended before: all my *doing* cannot please God, but my *believing*, presenting to God a perfect righteousness by faith, pleaseth God, and then all my works are accepted. There are two words for it in the Original; one signifies to please one that hath been offended; another is, *pleasingness* with one that hath not offended: as my childe pleaseth me though he have not offended me; but the other is to be pleased with one that was an Enemy before, one that was against me, that is now received to favour. So I have told you briefly some Scriptures to shew you that the flesh is taken in this sense.

Now the main Reason of it, why I believe this to be the *chief* meaning of it, is because that I see clearly that this is the chief drift and scope of this Epistle, and if I may speak without disparagement, there is nothing more methodically laid down; and this is spoken to bring them from the *way of works* to the *way of faith*. But I hasten.

Why doth the holy Ghost call walking after the Covenant of Works, and after the law, walking after the flesh, and the other walking after the Spirit?

The Reason is, Because there is so great affinity and nearness between walking *legally*, and walking

walking *sinfully*, that they are promiscuously in Scripture taken one for another. For let a man walk, and endeavour, and do his best, according to the Law, and not by the Gospel, he shall be sure to walk *sinfully* and carnally; there is no help for it. If he be *under the law*, sin will have dominion over him: and if he go after the flesh, the motions of the flesh will bring forth *fruit unto death*. Sin and the law are (as it were) of so near a kin, that the law makes sin more sinful, and the more a man strives to keep the law, the more he sins. The Apostle brought it so near, that people were ready to speak non-sense, that the law was sin. He prevents the objection, *Is the law sin?* O no, saith he, *sin is the transgression of the law*. So that a man that walks according to the law, and not according to the way of the Gospel, in spite of his heart he shall walk according to the flesh, that is, according to the lusts of nature, he can never walk holily, let him do what he can.

A second Reason why it is called flesh, is in allusion to the two Sons of *Abraham*; as we see in *Gal. 4. 21*. The Apostle there, speaking of these two Covenants, he saith, *Abraham had two sons, the one by a bond-maid, the other by a free woman: but he who was of the bond-woman was born after the flesh, but he of the free woman was by promise, which things are an allegory (or a comparison) for these are the two Covenants, the one from mount*

Sinai, which gendereth to bondage, which is Agar, for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children: but Jerusalem which is above is free, which is the mother of us all. He is proving that the old Covenant was to be done away, Agar was to be thrown out with her children. He proves that those two Sons of Abraham, Ishmael and Isaac, were types of the two Covenants that God made with mankind, the Covenant of Works, and the Covenant of Grace. Now the Covenant of Works he compares to Ishmael, that was born after the flesh, as other children were, Abraham went in to Hagar, and she conceived, and bare a childe as other women: but Isaac was not born after the flesh, all fleshly wayes could not produce Isaac, he was a childe of Promise, and the Spirit of God breathing in the promise, and working mightily in Abraham and Sarah, Isaac was produced. This is an Allegory, there is a great Mysterie that you think not of, when you reade of Ishmael and Isaac. By Ishmael is meant the Covenant of Works, and the principles of it, and the practitioners of it, and they walk according to the flesh, as Ishmael did: and by Isaac is meant the Covenant of Grace; and those that go that way are children of the promise, as Isaac was. So God hath set this Comparison, and I conceive the Apostle alludes to it, and calls it a walking according

according to the flesh. As if he had said, Thou shalt never have this righteousness by walking in the way of thy father *Ishmael*, by Mount *Sinai* in *Arabia*, by walking in the law to turn away the wrath of God; but if thou wilt get this righteousness, thou must walk according to the Spirit, thou must get the Spirit, and be a childe of promise.

The third and last Reason that I shall give, why it is called *walking according to the Flesh*, is because of weakness: for flesh is put for weakness, as the Scripture saith, *They are Flesh, and not Spirit*, that is, they are poor weak things: so, those that walk in that way, in the way of the law, they are weak creatures; there is nothing but wishing, and woulding, and covenanting, and promising, and protesting, and vexing, and fretting, but there is no strength. Now one Saint that is truly planted in Christ, and the Gospel hath truly taken place in his heart, he hath more strength then five hundred of the other. Saith *Paul*, *I can do all things*, I can want, and I can abound, I can go to prison freely, I can rejoyce with them that rejoyce, and mourn with them that mourn. Because the same Spirit that dwells in Christ, and works effectually, the same Spirit dwells in us, and works in us. Therefore that is the meaning of it, They that walk after the flesh, that is, they that go after the law, they are weak, they tug, and are never the nearer Heaven; and

if they should live a thousand years they would be no better, but wishers, and woulders, and say I have a good desire to do as the Preacher saith, but I have no power.

Use. Let me conclude with one word of Use, from all this that hath been said, which I hope you will consider of. From this Doctrine thus opened, you may hence see the saying of our Lord Jesus Christ verified, and made good, that *few shall enter into the kingdom of Heaven*. Doubtless *Paul* did not look on sinners and Saints as we do: we account every Professor, let his principles be what they will, either from the first or second *Adam*; if he begin to leave sin, and to perform duties, we account him a good man. But when the Lord comes to judge, he will look further, and examine us, and will (I fear) finde abundance that shall never enter into the kingdom of Heaven, even of those that follow good old *Adam*, I mean there are abundance of Professors, that have left corrupt *Adam* in his grossness, and follow good old *Adam* that is a sprig from that; they will abstain from sins, and they will perform duties, and they will do no wrong, and all is but old *Adam* still.

Therefore you that are Professors, look to your selves for the Lords sake, I am mistaken if there be not many hundreds of us that will be found the Sons of *Ishmael* at the last day; many that make a great Profession, and many that
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make a greater Profession then others, that are honest spiritual Saints before the world, before men: for when a man goes to keep the law, every light that comes into his soul intends his resolution, every thing intends it in that course he is in; and he may go to the highest, and be the greatest Professor, and be ready for all duties, and yet be found a stranger to Jesus Christ; therefore look to your selves.

I remember Mr. *Bolton* that blessed man, he divides the World for the *fewness* of them that shall be saved; saith he, the greatest part of the World, two, or three parts of it are most intire *Heathens*: In *Europe* here we have the most part *Papists*, and but a few that are *Protestants*; and among those parts there are few that profess Religion; and among those that profess Religion, there are very few that do it in truth: as another godly man saith; take a multitude of Professors, that have been bred under the law, that have been bred on *Mount Sinai*, take a Congregation of such Professors (as there be many such in *England*) and let the Gospel come and be Preached rightly among them, to translate them, let a Minister of the Gospel come and say there is no damnation to them that are in *Christ Jesus*, and you are justified freely, and Christ hath fulfilled the law, and all is clear; whereas before there were fears lest they were not righteous, and they did work hard, now let a man labour

to draw them to the Gospel, and to plant Christ and the principles of Christ in their hearts, and I fear that there is not one in ten but will miscarry in the *removing*, as you finde it often with your Trees when you remove and transplant them. I say abundance of those Professors will come to nothing; for when the fear of Hell and damnation is gone from their Conscience, when the Whip is gone, they will *turn the grace of God into wantonness*. Nay, some will turn down-right enemies, and persecutors of the Gospel, as the Pharisees; and of those that would come in, in all probability, in removing and translating them from the law to the Gospel, there is not one in ten but would *turn the grace of God into wantonness*, and there goes all their Religion. The way to Heaven is *narrow*, our Lord Christ saith, and I think it will be found far more narrow then we conceive of it.

Therefore as another godly man saith, we are exceedingly mistaken in judging of Professors, we look upon them, and those that begin to amend from their sins, we call them *Professors*. But this is the true way of judging, that there are but *two Roots* in the world, the *Old Adam*, and the *New Adam*; there are but *two Covenants*, *Sinai*, and *Jerusalem*; there are but *two wayes* of walking, After the flesh, and after the Spirit, after the Law, and after the Gospel. Now I judge him to be a Saint, and a Believer, and
 God

God calls and owns him as a Saint, though he be weak, and be not so glorious in the eye of the world, as many formal Professors, yet if I see any principles of the Gospel in him, if there be a little of Christ in him in power, though it be but in a little measure, and he can pray but a little, and he cannot keep Fasting dayes, and dayes of Humiliation so plausibly (as many that make a trade of it in this City) yet if that prayer, and repeating, and reading, and hearing, or preaching, or whatsoever it be, if it flow from the Lord Jesus Christ, as a natural man knows natural things, so one Saint knows another, the *Spirit of God knows the things of God.*

It is true, we all of us have a great deal of flesh, and there is somewhat of *good old Adam*, as well as of *corrupted Adam*; but surely we ought not to conceive him to be a Saint, let him be never so glorious in the eye of the world, and in the performance of duties, if there be not somewhat of Christ in him. You may see a poor despicable creature, and see a great deal of Christ in him; and on the other side, you may see great Professors that are *Ringleaders* of others, and yet there is not one jot of Christ in them, but all is *Old Adam*, screwed up in his brave parts, and all is but flesh a little more refined; and he that is flesh, and all that is flesh, *cannot inherit the kingdome of God.*

Look to your selves seriously, especially you
that

that are most eminent, that think best of your selves, that are ancient Professors, unless you look to your selves, you may take a great deal of pains, and when all comes to all, after all your praying, and fasting, and repeating, and preaching, you may be found to be nothing in the world but men that walk according to the flesh, that is, according to the refined and well educated principles of *Old Adam*, you may be *Ishmaels*, and be built upon *Mount Sinai* when all is done.

Therefore I say we may hence learn to judge rightly of persons, who are Saints, and who are not, who are the children of God, and who are not. For in most things we do not judge rightly, we do not judge as God judgeth. We usually judge of men and things, according to natural wisdom, or according to some distinctions and definitions that we have of things, in that *natural divinity* we have. As for instance: If a man leave his drunkenness and whoredome, and come up to some kinde of holiness in his life, in appearance, if he come to hear Sermons, and repeat them, and pray a little in his Family, that man we call a Saint, a godly man, and it may be he may be so, and it may be not so. Now the way that God judgeth of all men, is as they are children either of the *Old*, or of the *New Adam*, and not according to such a proportion of strictness in their lives: for the Pharisees went beyond many weak Professors, in common righteousness.

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And this should be a main ground of our communion, and fellowship, and delight in others, whether in Churches or otherwise. It should not be grounded on this, If such a man be of my opinion in such things, if he agree with me, he is for me; and another that agrees with another, he is for him. These kinde of Communions will prove nothing but Faction in the end. But the true Communion is, when Saints together keep Fellowship, Church-fellowship or other, upon Spiritual grounds; that is, when Christ in *his* Soul, and Christ in *mine* close together: this is the main ground that makes Communion and Fellowship, whatsoever comes in besides that is additional, but if there be a Communion of people without this, I say it will prove but Faction, but walking according to the flesh.

I should shew now what course we should take to bring our selves to Spiritual walking.

And secondly, what they should do that God hath brought up in some measure to this condition. But I leave that till God give another opportunity.

SERMON IV.

Rom. 8. 4.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

THERE were three Lessons that the Lord did teach us from these words. The first is implied in the beginning of the Verse; *That every man is bound to get him a righteousness to fulfill the law of God.* And

Secondly, *That all those that rightly believe in Christ have in them a righteousness perfectly to fulfill it.* And

Thirdly, *That those that thus believe, and have this great privilege (for it is the foundation of all others) they are known or described by this, They walk not after the flesh, but after the Spirit.*

The two former I have finished, I entred upon the third the last day; I opened it at large, and proved it to you, and came to make one Use of it.

Use 1. That from hence we may learn how to judge of persons, how to judge of those that are Saints, and those that are not Saints, not according to some kinde of holiness they may come up to, but according to the principles they walk

walk by, either as they walk according to the flesh, or according to the Spirit. For I told you there be divers Professors among us, that it may be are eminent in the eye of the world, before men, yet when all comes to all, their fasting, and praying, and preaching, and repeating, &c. will be found to be nothing in the world but a walking according to the flesh, that is, according to the refined, well educated principles of *Old Adam*. But I shall go on a little further.

Use 2. Therefore in the next place, the Question will be; *How shall I know whether I walk according to the flesh, or according to the Spirit? How shall I know whether I be one of those that walk according to the Spirit?*

I will onely give you a few Expressions of it; (I will not say *signs*, for it may be you could not all bear that word) and these expressions are most of them laid down in this Chapter, and hereabout: whereby you may have a guess of it, whether you be the men that walk according to the Spirit, or no.

First, you shall finde in *Rom. 6.* that those that are *under grace*, or that walk according to the Spirit, *sin is destroyed in them*, they are *dead to sin, and alive to righteousness*. And there are many expressions of the same thing in divers phrases; as in *ver. 6.* *Knowing this, that our old man is crucified, that the body of sin might be destroyed, that henceforth we should not serve sin.* If thou
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be a man that walkest according to the Spirit, thou canst say *the body of sin is destroyed*, and thou dost not serve sin. Then it is said in ver. 11. that those that are under grace, they are *dead indeed to sin, and alive to God*: that is another expression. And in ver. 12. *Sin shall not reign in their mortal bodies, that they should obey it in the lusts thereof*. And in ver. 13. *Yield not your members as instruments of unrighteousness*. And in ver. 14. *Sin shall not have dominion over them*. So, there are divers expressions of one and the same thing. Now from all (for I cannot open them particularly, how much is held forth in each of these expressions, but to help thee to see a little the state of thy Soul) I would gather these three things from all these expressions; there is 1 say meant by them these three things.

The first thing is this, That those that walk according to grace, and according to the Spirit, *sin is dead in them*; that is, they are dead in respect of the guilt of sin, they do see and understand in some measure, that Jesus Christ by his death hath abolished, and destroyed, and done away all their sins, in respect of the guilt of them; they are not under the law in that respect. They see that there is a full righteousness in Jesus Christ, that hath satisfied the law, and so their sins are done away, that they shall never condemn them. This is one thing.

Now a man that walks according to the flesh,

he sees not that, neither can see it; for these things are spiritual. Now take a man that walks according to the flesh, that is, according to the most refined principles of *Old Adam*, and he alway carries guilt upon his Conscience, he will alway be as a man that is rolling of a Snow-ball, the more he goes on in his service, the more guilt and horreur. But a man that walks according to the Spirit, let him be weak or strong, he sees this in some measure (and probably for the most part) that his sins are done away, and that there is no condemnation to him, because he is in Christ, and believes in him: therefore as it is *Rom. 5.7. He that is dead is freed from sin*, or justified from sin. That is one thing.

Secondly, in all these phrases this is held forth to us (as I understand) that a believer being planted into Christ (for so he looks upon himself) and ingrafted and united to Christ, in respect of the power of sin he accounts it as *dead*; that is, when he sees any sin stirring in him, he considers, I am one with Christ, I am planted with him in his death and resurrection, and this sin was condemned when Christ was condemned, and as sure as Christ did die, this sin must die; therefore he looks upon all his sins and lusts, as things that are gasping for life, as things that are ready to die, and that will surely die, as surely as Christ did die.

Another man that walks according to the law, when

when he sees sin in him, and findes lusts to rise in his soul, he saith as *David* in another case, *Surely I shall one day fall by the hand of Saul*; Surely I shall prove an Hypocrite one time or other, this sin will break my neck, and so he is discouraged, and his heart is hardened. But a man that is under grace, that walks according to the Gospel, let sin be never so strong and prevalent, he looks on it as a condemned thing, he can triumph over it when it is strongest, and can say, I know thou must be laid in the grave with *Jesus Christ*; he reckons himself dead to sin. That is another thing.

Thirdly, and lastly, from all these expressions here in *Rom. 6.* we gather this, That surely all those that are under grace, or that walk according to the Spirit, in some eminent way are more holy, and more freed from sin then once they were, and then all those are that walk under the law, in some eminent way I say they are more holy, though I do not say there is no sin in them, for then we should lie, as *John* saith, but certainly there is a power in their souls against sin, that is exceedingly transcendent in respect of the best moral men, in respect of the exactest men in the world, that walk according to the law: what else is the meaning of all this? *Ye are dead to sin,* and *Sin shall not reign and have dominion over you,* and you shall not yield your members as instruments to sin? Shall we turn all this into speculation?

No

No certainly, there is some eminent reall holiness and power against sin that they had not before; therefore saith he, *What pleasure had you in those things whereof ye are now ashamed?* those sins that you committed before, you are now ashamed of them.

And let me look a little upon my own soul, or appeal to you; Take any man or woman that understands what it is to be under the law, what it is to walk according to the Covenant of works and according to the flesh, and what covenants, and resolutions, and promises, and fastings he had, and let him look upon himself, what he is now since he hath known a little of Christ, and hath known that he is a justified person, and that he is dead to the law, and the like; I appeal to you, whether you do not feel a strange power in your souls, killing and subduing sin, that you never imagined before, or almost hoped to have. There are some Saints that I know, that when they came to know a little of Jesus Christ, they have found a power to subdue their sins, that they did not hope for in their other condition, they were so strong; it is an eminent power. A poor Saint that sees another tugging, and striving, and wraffling, and bustling with his corruptions, he knows that there is a sweet power in his soul that pulls down the highest and proudest imaginations. As a godly man saith, There is as much difference between a man that

walks after the flesh, according to the law, and he that walks according to the Spirit, as between a man that is in a great Lyter, or in a great Boat, that is fast upon the Sand, and there are it may be a dozen or twenty men tugging and striving to get it off, and yet it sticks : and another man that is in a Boat upon the water, and needs onely to hoist sail, and sit down and it is gone, he goes with wind and tide. So a man that walks according to grace, he can go as a childe, and speak loving and plain words to his Father, and get power over his sins, that all the howling, and roaring, and crying of another a whole year together cannot do. It is so, and all you that know what grace is, know it. That is one thing : therefore consider this, if thou walk according to the Spirit, thou art *dead to sin* ; that is, in respect of the condemnation and guilt of it, thou hearest that Christ hath fulfilled the law, and that sin is done away.

And secondly, in respect of the power of it ; thou canst look upon it as a dying, gasping thing that must die, and thou canst tread on it through the death of Christ.

Thirdly, thou findest no lust so strong in thy soul, but thou canst ordinarily bring it down ; thou canst bring it to the obedience of Jesus Christ : another man may throw his cap at his sins, and be wishing and woulding all the year long, but there are strong lusts in his soul that

that will not out. Therefore saith the Apostle, when you walked according to the law, *the motions of sin brought forth fruit unto death*: inevitably it will be so.

Then further you shall find the fruits of walking according to the Spirit: I will but name them to you, and wish you to consider of them. You have many set down in this 8th to the *Romans*.

When a man walks according to the Spirit, you shall see this is one fruit of it, *A Spirit of Adoption, whereby we cry Abba, Father. As many as are led by the Spirit of God, they are the Sons of God: for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry Abba, Father.* That is one fruit of it, as soon as a man comes to walk according to the Spirit, he hath not a spirit of bondage any more: What is that? It is nothing but this, a temper of soul like a slave, just as you may conceive of a man that is taken Prisoner in *Turkie*, what temper he is of, he is glad of a Crust of bread, and he fears whipping and beating, and (it may be) killing; such is the temper of a mans soul in a spirit of bondage: when one is in such a temper that he is alwayes in fear of being whipped and scourged, and he hath hard thoughts of God, and he fears that he shall prove an hypocrite, and the like. Now saith the Apostle we have not that spirit, but we have *the Spirit of Adoption, whereby we cry Abba, Father*;

ther; that is, there is a sweet temper, such as is in a loving childe to his dear Father, there is a boldness, a love, and delight, and rejoycing, and a sweetness, &c. This is one fruit of it, therefore as far as thou art under horroure, and moping, and howling, and crying, thou comest short of walking according to the Spirit; for thy soul would be alway full of sweetness, in the greatest affliction, if there were a Spirit of Adoption, and under the worst sins thou doest commit, though there would be sorrow, yet thou wouldest be full of sweetness and joy. That is one thing.

Again, another fruit and consequent of it, is that the *Spirit of God bears witness with our Spirits, that we are the children of God*. If thou wilt be led by the Spirit, and walk after the Spirit, the Spirit of God will *witness with thy spirit* that thou art the childe of God. What is that? the meaning of it is this (as I understand) the Spirit of God will *raise up my spirit* to be able to see and know that I am the childe of God, for the *spirit of a man* knows the natural things of a man, and no more; but the *Spirit of God witnesseth with my spirit, that I am the childe of God*; that is, he raiseth up my spirit, whereby I may see and know that I am the childe of God; that as before by my own spirit I was able to know whether I were poor or rich, whether I were sick or well, whether I were beloved or hated:

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so now my spirit is raised up by the Spirit of God, I am able to reflect upon my self spiritually, and look upon my self as beloved, and chosen, and holy, and called, and justified, and this is a spiritual way.

Thirdly, here is another expression of it, and that is, an *earnest hope*, or *expectation of the glory that is to be revealed*. I finde, and observe little of that to be in Professors, and I have oft marvelled at it, and the reason is, Because they have not the Spirit of Adoption, and walk not fully according to the Spirit, therefore they are not filled with those expectations, and those earnest desires, that the Saints were ordinarily in the Primitive times. Saith the Apostle in this Chapter, *The creature groaneth, and desires to be delivered: and not onely they, but we our selves which have the first-fruits of the Spirit, we groan within our selves, waiting for the Adoption, to wit, the redemption of our body*. The meaning is, there is no man knows what that glory is that is to be revealed, nor no man what it is to look for it, and expect it. The word in the Original is (as one saith) as a woman looks for deliverance when her pains are on her: Oh! she would fain be delivered; or as a man in Prison that looks for his Friend out of a window, he puts out his head and looks, but he cannot get out, though he fain would. Such an *earnest hope*, and *expectation*, and *desire* there is in the Saints that

walk according to the Spirit, to see Jesus Christ come, and to enjoy that glory that is to be revealed.

There are many more expressions there, that are the fruits of it; as the spirit of supplication, ver. 26. and there is also a triumphing over all our spiritual enemies, ver. 31. *What shall we say ~~that~~ God be with us, who can be against us?* And then there is an absolute dependance upon God for all things; *He that spared not his own Son, but delivered him up for us all, how shall he not with him give us all things?* And then there is also a patient suffering of all afflictions; saith the Apostle, ver. 18. *I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed.* And then there is lastly, an absolute eternal union with Jesus Christ, in respect of his love, *I am persuaded that neither death, nor life, nor angels, nor principalities, nor any thing shall ever be able to separate us from the love of God which is in Christ Jesus our Lord.* These are the expressions of the fruits of the Spirit of God in the Soul, when men walk according to the Spirit, when they walk according to grace. Take a man that walks according to the flesh, or according to the law, you shall finde none of these kinde of things in his soul. So much concerning that Use.

Use 3. In the next place, as this Doctrine is a Touchstone, whereby you may try and judge of mens

mens persons ; so hereby also you may try your *services* and *actions*. I say this is a rule whereby you may come to know what your services are, what worth is in them. For as they onely are Saints, who walk according to the Spirit (let the world judge how they will) and those that walk carnally, according to the flesh, according to the law, are not, Saints : so I say those actions or services of ours, that proceed from the spirit of God, they are only pleasing to God, and those that proceed from the flesh, from *Old Adam*, they are not pleasing to him. Now I say, by this we may try our services and actions, as well as our persons ; for there is the same reason for both, in all my actions, all that I expect from them, is that they be pleasing to God : that is the end of all that we do ; for they cannot justify us that is done already, or if it be not they cannot do it, but all is to be pleasing to God. Now then the main Rule by which I am to judge of my actions, it is this, not to judge of them according as they are plausible to men, or according as they have affection or enlargement in them (as we call it) but we are to judge of our actions chiefly ~~if~~ not principally) by the principle that they flow from, if it be the weakest and meanest action, if it be the least sigh, or prayer, if it proceed from the *New Adam*, the Lord Jesus, it is sweet and pleasing to God, it is an acceptable sacrifice. But if it be the most glo-

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How to judge of our actions.

rious thing in the world, if it proceed from *Old Adam*, not only from *sinful Adam*, but from *naturall Adam*, as he is called the *naturall man*, 1 *Cor.* 15. I say that that riseth from natural wisdom, and invention, and understanding, and memory, &c it is but flesh, and *whatsoever is born of flesh is flesh*, and as we say, *Pepper is Pepper*, that is, it is dear; so *flesh is flesh*, that is, it is a filthy abominable thing to God: as it is in this Chapter, *They that walk according to the flesh cannot please God*; So that that is born of the flesh, that service that ariseth from the flesh, that is done from the flesh, cannot please God.

Quest. But you will say, *Cannot the actions that proceed from the principles of natural Adam be pleasing to God?* — Every man knows that of corrupt Adam cannot, but cannot that of natural Adam? As a man may pray meerly by a natural wit, and bravely to please man, and to please himself, and he may Preach by a natural wit, and do other Exercises, and do them finely, cannot they be pleasing to God?

Ans. No, this is a certain rule, that there is nothing that comes from flesh, from a principle of *Old Adam*, whether it be naturally good or evil, there is nothing whether from *pure Adam*, or from *corrupt Adam*, that is pleasing to God.

The reason is this, Because, as it is *Gen.* 3. 5. that when *Adam* sinned against God, you know his punishment was that he should die: he was
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not to eat, or touch the forbidden fruit, lest he should die. Now when *Adam* eat of that fruit, you know the Curse came upon him: and in reference to this you shall finde those phrases in this Epistle, *Whosoever walks according to the flesh shall die*; whosoever walks as *Old Adam*, is in the state of the old Curse, *He shall die*: and, *O miserable man, who shall deliver me from this body of death*. He calls it a *body of death*, alluding to the main Curse of *Old Adam*, which was that he should die.

Now when the Lord said that *Adam* should die for sin, conceive not that the meaning is onely, that he should die personally, that his person now should be subject to the wrath of God, to damnation of soul and body for ever in Hell; that is not the onely meaning of it: it is true, he fell under that, but the meaning is this also, that whole *Adam*, *Adam* as thou art a publick person thou shalt die; that whereas I made and appointed thee to be the Spring and Foundation of all Mankinde, and every man in the world is to have thy Image on him, and I have filled thee with righteousness, and wisdom, and good things, that may tend much to thy happiness, and thy posterity, that thou mayest derive a principle to them to be like thee in good, and to be pleasing to me. But when *Adam* sinned, now saith God, thou shalt die, I made thee a happy Creature, and put abundance of excellencies

lencies in thee for thy self, and thy posterity, as a publick person; but now thou hast sinned, and extinguished all that good: Now I will blast them all, thy wisdom, and thy righteousness, thy soul, and thy body, thy very being, *Adam* shall die. Thy person as thou art a private man, and as thou art a publick man, soul and body, flesh and bone, all that is in thee, and all that comes from thee, shall die. This is that great Curse that God laid on him, a Curse of a great extent.

Therefore I say, whatsoever now ariseth from the sons of *Adam*, that springs from *Old Adam*, be it good or evil, it is condemned to die, it must die, it cannot please God. As *Adam* when he had eaten the forbidden fruit, the Lord set an Angel with a Sword to keep the Garden, that he should come in no more. Just so now since *Adams* fall, the Lord hath set a Sword as it were to keep men from all the Principles of *Adam*, that those things shall never please God any more. Or I may say of it as *Joshua* speaks of *Jericho*, when he had pulled down and destroyed it, *Cursed be the man that buildeth this City any more*. So when God pulled down *Adam* for sin, the Lord laid that Curse upon him, that he should never be a blessing that way any more, God would never look on him, or any thing that should come from him any more; God would bethink himself of *another way*, but that way he

he would not meddle with. But now this is our fault, we are still going to build *Jericho* again; we are every man more apt to righteousness than to sin, such a righteousness as it is; we are apt to go and build up the ruines of *Old Adam*, when we go about the service of God, and to do any thing for him: Or as the people of *Israel*, *Deut.* 1. God bids them *Arise, and go into Canaan*, and then they would not; but by and by they would go, and then God tells them they should never go: So the time was that we might have gone the way of *Old Adam*, when God made him righteous; if we had continued so, it had been well, and the more we had endeavoured to be righteous that way, the more blessed we had been. But now we are fallen, and God hath cursed *Adam* to die: now any one that goes that way is cursed, that goes about to repair those old ruines; no, saith God, do not now anger me in seeking to be holy in that way as *Old Adam* was: We must labour now to go a new way, and get the *New Adam* Jesus Christ into our souls.

This is the reason why (as it is clear in *1 Cor.* 15.) men must die, why godly men must die as well as the wicked, *It is appointed to all men to die.* Why so? The reason is this, Because God in Paradise condemned *old Adam* wholly to die; therefore *Flesh and blood cannot inherit the kingdom of God*; no piece of *old Adam*: therefore he being
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a publick person, and we in him, that Curse must be fulfilled, and we must die. All that belongs to *old Adam* must die one time or other, *Nolens volens*. Therefore as we bear the Image of *old Adam*, though we have some beginnings of *new Adam*, yet because we have the disposition of *old Adam* (I speak not of sin, but) of *natural Adam*, we are earthly as *Adam* was; therefore we must lay down this flesh and body, because of that great Curse in Paradise, that *Adam* should die, and all that are of him.

Quest. But you will say, *why then doth not corruption (that is a part of old Adam) die in the wicked in Hell? You say whole Adam, corrupt Adam, and natural Adam must die? Now the wicked in Hell, they have sin and corruption world without end; for Cain is a Murderer, and Judas is a Traytor to this time.*

Answ. It is true, that corrupt *Adam* in the Saints must die; but that comes not by the curse, but it is by Christ, and is a blessing; and that corrupt *Adam*, sinful *Adam*, lives for ever in them in Hell, it is a part of the Curse; for, to live in sin, is to die properly. Now in that we shall have this flesh and blood dissolved, and shall have natural wisdom and the like all dashed out, therein we are common with them, that is of the Curse, though God after (by an after-game, as we may speak with reverence) turned it to a blessing. But for the dying of corruption in us,
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that is the blessing of Jesus Christ, and no curse. It is a curse, to live in sin ; therefore though *Adam* be wholly to dye, yet the wicked continue in sin, World without end, even in *Hell*. I mean there are the sins of the *heart* at the least. And in those places of the New Testament I conceive the holy Ghost alludes to this, as that in *Rom. 8*. *They that walk after the flesh shall dye*: Why doth he not say the plague of God shall come on them, but they shall dye? It is as if he had said, doe you not remember that God threatened a curse in Paradise to *flesh*, and he that walks after that shall dye; for God hath said, *Flesh*, and *Adam* shall dye. And so *Rom. 7*. *Who shall deliver me from this body of death?* that is, from this *body* that God hath condemned to dye. Therefore I say whatsoever springs in us, and comes from us, from old *Adam*, it is a dead thing, that God cursed even in paradise, and therefore cannot be acceptable to him.

Take the best piece of old *Adam*, and offer it to God, and it is as that strange fire that *Nadab* and *Abihu* offered, it cannot please God. Let me give you one chief instance that makes my heart bleed when I think of it. That thing that you call *Divinity*, or those that you call *Divines*, they are good words of themselves; for *John* is called the *Divine*: but that which you call *Divinity*, which is the great Idol of the World, it is nothing but old *Adam*, a kind of godliness learned

ed in a naturall way, a man learned after the old *Adam* as we learn Logick, or other things in the Universities; and such a one comes and scatters this among people, and this you call Divinity, and he is a Divine, and yet this is abominable to God. And that is the reason why there are many Divines that preach excellently, and yet God curseth it, Why? It is old *Adams* wisdom, and invention, and brave parts, but God curseth the soule; he curseth that Fig tree that it shall bring forth no more.

O Beloved that we would not suffer our selves as Children (I had almost said as fooles) to be carried on *wheeling* in a Profession of Religion, and to think it enough to carry it plausibly in duties, in observing Fast-dayes, and dayes of Humiliation, &c. But that thou and I may be content to let all the Professors in the Town to go before us that way, let them be more gallant Professors in outward performances in all they do: let it be thy care and mine to glean the Spirit of God after them; let people say there is such a man made such a brave piece of work, and such a man prayed excellent well, and prayed so long; let us pass by these things, and if I can do a little from the Spirit of Jesus Christ; and if God will frame my heart from the Lord Christ, and his Spirit, to speak a few words to my Father, this is all I care for. And so for other things.

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Therefore I beseech you, let this sink into you. That makes you proud, that you cannot rule your hearts, but you are lifted up with pride, when you have done duties, it is because every fine thing you do from old *Adam* makes you proud, you take all in the bulk, and consider not whence you do things, you consider not how much of the old *Adam* or of the new there is in your Prayers and duties. Therefore, let this be an universal, eternal rule, to know the worth of all your services and actions by, whatsoever is of the flesh is flesh, and whatsoever of my Preaching, and of your praying, and lending, and giving, and of your publick actions, if it be not from a Spiritual Principle, from Jesus Christ, according to the Gospel planted in you, it is of old *Adam*, and it is condemned: labour to leave that.

Use 4. I shall conclude with one word more, and that is this, That this being so, that this is to walk according to the Spirit; Then we should long very much for the fulfilling of those Prophecies and Promises that God hath made unto us concerning the *latter* times. There is no Saint almost now, that I know, but expects glorious times, onely one Saint thinks that the glory of the Saints shall be in this thing, and another in that thing, but every Saint expects continually the fulfilling of those Prophecies and Promises set down in the latter end of the *Revelations*;

lations, and they are glorious ones, whatsoever the meaning of them is, and I think the chief thing there promised which shall be the height of our happiness, that the *New Jerusalem shall come down from heaven*, mistake me not, though it be a consequent, yet it is not chiefly and properly such a way of *Government*, this, or that, or the other way, though it be true that Government will follow upon it, yet if the meaning of it were onely to Reform our Churches, (though that were a blessing) or that Christ should come, and reign here *temporally*, and give us Inheritances, and Riches, and the like, truly a Saint would not long much for these things. But *the New Jerusalem shall come down from heaven*, and abundance of blessings that shall go along with it. What is that? The meaning of it is, we shall have the light of the Gospel clearly revealed unto us, and we shall have Gospel-principles fully put into our souls, which by *Antichrist*, by *Babylon*, we have been seduced of these thirteen or fourteen hundred years. For that was the mischief of Antichrist, he hath kept us all his reign under the Old Testament with Altars, and Sacrifices, and Priests, and I know not what: every thing just as they used under *Moses*, and we are not wholly gone out of Antichrist yet. But the Lord will send a light into our hearts, to know the truth in the power and to square our hearts to it. For that is *New Jerusalem*,

Jerusalem, if you compare it with *Heb. 12.* where the holy *Jerusalem*, the heavenly *Jerusalem* is clearly opposite to *Mount Sinai*: So compare it with *Gal. 4.* he tells us that *Jerusalem* which is above is the mother of us all; that is, the Covenant of grace, and the principles thereof in the souls of men. Therefore I wish that the Lord would set your hearts and mine longing after that, that we may have more of the spirit of the Gospel, and of the Principles of the New Testament in us; and then for matter of Government of Churches, those things would follow. For to set up Government and Discipline before this comes into the soule, truly it is to build Castles in the ayre; for let a man take us, and frame us in the Independent, or Presbyterian way, in what way he will, unlesse the Principles of *Jesus Christ* in the Gospel be spiritually planted, it will be a fleshly Independent, and a fleshly Presbyterian service. Therefore labour chiefly for that, and pray the Lord to fulfil that, and then your Government whatsoever it shall be, God will reveale it more fully. People are now generally going to build and order Churches, and I know not what, unlesse the spirit (of the New Testament) govern in the New Testament, it is a vain thing; for if we have our former fleshly hearts, that walke according to the law, and according to the flesh, all the Government in the World will never doe us good, because God hath cursed

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flesh, and it will never be regulated, and brought to good.

And this also should move us exceedingly to long for the comming of Jesus Christ to glory, for his comming to us, or our comming to him, and the reason of that you shall have in 1 Cor. 15. 49. a glorious word that hath dwelt much in my thoughts. I told you the reason why every man must dye a naturall death, because of that absolute grand curse that *Adam* did fall in as a publick person, and we being from him we must dye. Now here is the comfort of it ; a blessed word it is, *As we have born the image of the earthly, so we shall bear also the image of the heavenly* ; that is, when the redemption of our bodies comes, at the day of Christ, then as we have borne the Image of the earthly, so we shall bear the Image of the heavenly. We have born hitherto, and do beare the Image of naturall *Adam*, we are all his Sons and his Daughters, just like him in our wisdom and understandings, and bodies, and soules, poore earthly creatures, naturall, frail creatures we are, and by that curse that was layd upon him we must all dye, and lay downe these earthly Tabernacles, these earthly creatures must be dissolved : *As we have born the Image of the earthly*, not only as we have born the Image of old *Adam*, sin and wickednesse, and pride, and frowardnesse ; so now we shall bear
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the Image of the new, not only in respect of grace, and holinesse, and righteousness, that if I be in him all those corruptions of nature shall out, and I shall have a new nature. That is true, but that is not all ; but as I wholly beare the Image and shape of old *Adam*, his body, and soule, and senses, and all those must dye ; so when these bodies shall be raised, we shall as absolutely, and largely beare the Image of the new *Adam* the Lord Jesus in our body & senses, and all our whole man, soule and body, in respect of substance as well as quality ; we shall bear the Image of the second *Adam* as lively and in as large an extent as ever wee bore the Image of the earthly *Adam*. Therefore that is a great comfort ; I will tell you why, because it is not onely the sinfulness of a Christian that troubles him, but his earthiness, so many distempers, and troubles, that it is a misery, the spirit is willing but the flesh is weake, there is so much weakness, and earthiness, and frailty, sometimes a mans heart is right for God, yet his head akes, or his *stomack* is full of wind, or he is weary, and wants sleep, there is some frailty or other. This is all earthly *Adam* ; all this shall be gone, and this kind of body and soul shall be altered and changed to the Image of the blessed second *Adam*, we shall put off our earthiness as well as our sinfulness, and have his blessed compleat image.

Now how glorious that shall be, as you never saw the first *Adam*, but onely by hear-say, and by reading the word of God, so you have not seen the second *Adam*, but you may partly know by the manifestation of his glory on earth, you have heard much of his glory, *We saw his glory as of the only begotten Son of God*; we shall then see him, Phil. 3. 19. *Our conversation is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies*: He meanes vile, not onely in respect of sinfulness, but of dustiness, of earthyness and weakness; *that they may be like his glorious body, according to his mighty working whereby he is able to subdue all things to himselfe*; that is, according to his usuall manner of working he can doe what he will in Heaven and Earth. We cannot conceive what an image we shall have upon our bodies and souls, but according to *his wisdom and mighty power whereby he is able to subdue all things*, he will do it.

Therefore let me tell you this, I finde few or none that have those lively expectations in these times of that glory that is to be revealed, that the Saints of old had. See how they speak of it; *What manner of love is this, that we should be called the Sons of God? but yet it doth not appear what we shall be, for we shall be like him*: and, *Gird up the loyns of your mindes, be sober and watch for the glory that shall be revealed*. The Saints
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heretofore, more then half their hearts were in Heaven beforehand : that is the meaning of that, *Our conversation is in heaven.* Just as you see men that go a long journey, or as you see people that have been plundered, that are returning to their own homes, their conversation is there half a year before ; their hearts and their thoughts are there, and they wish they were there, and are thinking what they will do, and what they will be, when they come there. So, *Our conversation is in heaven*, the Saints do so long after the glory that is to be revealed in the day of Adoption and Redemption of our bodies, that the most part of them is there already. Now we do not consider of this, because the *New Jerusalem* is not yet come into our hearts ; we have not that Gospel-temper and frame of spirit that the Saints had before.

That which remains, is a little to shew you what your duty is that the Lord hath brought up to *walk according to the Spirit.*

And two or three words I have to shew you how you should every one endeavour to attain to it, or to attain it more and more. But I shall leave that till the Afternoon.

 SERMON V.

Rom. 8. 4.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

IT is the foundation of all our happiness, to have the *righteousness of the law fulfilled in us*; for thereby we are exempted from all misery, freed from all our enemies, and thereby we are made capable to enjoy all happiness and blessedness: for all the misery that man suffers here and hereafter, is because he hath not a righteousness to fulfil the law. And therefore whatsoever man, or woman it is, that the *Lord* hath bestowed this great privilege upon, they must needs be in a blessed condition.

Now that we may know whether we are of that number, the Apostle tells us that they that have this privilege, they *walk not according to the flesh but according to the Spirit*; which was the last thing I was upon. I told you what was meant by walking after the flesh, and what by walking after the Spirit, I gave the Reasons of it, and made two or three Uses.

There are two things remain, which I shall endeavour

endeavour to speak of at this time.

Use 4. of Exhortation. First, you that have received the Spirit of God, and in some measure do walk according to the Spirit, & not according to the flesh, that the *New Jerusalem* from Heaven is in some measure come into your hearts, I will give you a few Exhortations from the Lord how you should carry your selves. That is the first thing I shall do, and that shall be in four or five short words.

1. The first is this, that the Lord having called you to this glorious free estate, to this free condition, that you would take heed of *turning the grace of God into wantonness*, as many do. And by that I mean but two things.

1. That you would take heed of *using your liberty as an occasion to the flesh*.

2. Of using your liberty so, as to give offence to your Brethren, or indeed to any.

I say first, beware of *using your liberty for an occasion to the flesh*: That you shall have *Gal. 5: 13.* For brethren (saith the Apostle) you have been called to liberty, only use not your liberty for an occasion to the flesh; but by love serve one another. The Apostle shews them in that Epistle the glorious condition and estate that they were in through grace; and here in this Verse there are two things that he tells them, the one is implied (it is worth observing) *ye are called to liberty*; that is, there is a freedome, there is a liberty in

the Gospel in divers things, that did seem to be sinful when ye were under the law, or else what sense can you make of this, *Ye are called to liberty, only use not your liberty for an occasion to the flesh?* For we finde that the people under the law, either they made the law stricter, or looser then it was. And there is no man in the world that walks according to the law, but he makes many laws to himself, that Christ hath not made. Now when the Gospel comes in clearly, all those laws that you made of your own head, vanish. *Ye are called to liberty*; that is, you see more freedome, you are not bound to every thing that before you were. Before you must not smile, it was a sin if you seemed to laugh, or smile, and a hundred such things: Now *you are called to liberty but use it not as an occasion for the flesh*; that is, take not occasion from your liberty to live more sinfully; to say you are made free, and others are tyed by the law, and therefore you will live more carelessly, and loosely, and sinfully: take heed, and beware of that. There were some it seems, I am sure there are some now, that all the liberty and freedome they hear of from the Gospel, or by getting off from the law, it is nothing in the world but that they may go on more in sin, and enjoy their lusts more freely: this is to pervert the Gospel.

And what the end of these people shall be, you may see in 2 *Pet.* 1. and in the Epistle of *Jude*,

Jude, they are appointed to damnation; and their damnation slumbereth and sleepeth not; that is, they are going on a main, they are going faster towards Hell then any Drunkard or Whoremonger. A Malefactor never goeth so fast to death, as these do to destruction; when all the knowledge of liberty that they have, is onely to give occasion to provide more for their lusts then before. Let us consider and take heed of that.

2. Another thing is, seeing you have liberty by walking according to the Spirit (*for where the Spirit is there is freedome*, that is certain) use it not for the offence of your Brethren. As some there are that when they hear they are free, are ready to say, I care not what all the world say, I know this is not a sin, and therefore I will do it. Beloved, that is far from walking worthy according to the Gospel: *I became all things* (saith Paul) *to all men, that I might win some; I am under the law to them that are under the law, and without law to them that are without law. I became all things to all men, that I might gain some: so we must not please our selves, but one another for edification, Rom. 15. and condescend to men of low sort, Rom 12. Who is weak* (saith the Apostle) *and I am not weak?* If thou see a man under the law, stumbling and wallowing upon Mount Sinai, without the knowledge of the Gospel, despise him not, and say, He is a Legallist,
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and what have we to do with him? but endeavour to frame thy heart, and thy language, and carriage so suitable to him, that thou mayest win upon him, and so with others. This is the language of the Gospel, and the true way of the Spirit of God; when a man knows his freedom, and yet he *becomes all things to all men*, that he may do them good. There is one word, that I think is the word and will of God, and I desire that thou mayest take it so, and carry it with thee.

2. A second thing that I advise you to that are Spiritual, that the Lord hath revealed a little of the Gospel to, it is this, that you would endeavour to walk humbly: O walk humbly. Why so? I will tell you why, because a man when he is under the law, he shall be twenty years striving for a little knowledge or grace, and shall hardly get them: but as soon as ever a man comes rightly to Christ, and to know him, then there is such a flood of grace, and such *abundance of revelations*, (it is the Scriptures word) there is such abundance of manifestations of God, and of the Image of God, when they begin to come in, that it is a hard thing then to keep the soul down, for Spiritual things when they come in rightly, when the flood-gates are open, they come in as waves one upon the neck of another. For Spiritual Gospel-truths multiply in the Soul a thousand-fold, one lesson from another,

another, and one Scripture opens another, and then there is no end, and then it is hard to keep the soul humble. Therefore in 2 Cor. 12. when *Paul* was wrapt into the third Heavens, because of the abundance of revelations that he had seen, (for he had seen and heard things that he could not utter, and speak to others) he was ready to be proud, to be lifted up, and lest he should be so, God sent a messenger of *Satan* to buffet him. It implies, it was a hard thing for *Paul* the Apostle when abundance of revelations came into his soul, not to be lifted up. And this spoils some honest hearts; I hope they are so, and that God will bring them home, that having been kept bare of food, as some Souldiers that went to relieve *Glocester*, when they came home to the City, they killed themselves with eating full and good food: so when poor souls have gone upon the bare Mountains of *Sinai*, and then have come to the Pastures of righteousness, they go so greedily, and are so taken, that if God be not wonderful merciful, they will be undone by being lifted up. Therefore beware of this, learn from *Paul's* example to seek to the Lord to keep your hearts humble.

3. A third thing is this, Endeavour to walk simply, I mean, to keep to the simplicity of the Gospel. The Gospel, though there be glorious Mysteries in it to feed the soul, yet notwithstanding it is a plain, simple thing. Now here the De-

vil endeavours to undo souls; as it is ordinary in this City, when men come once to understand a little of the Gospel, and to taste the sweetness of it, the Devil screws them up to sublimare all Religion into Notions, to cleave a hair, and Religion will be all in *Idea's*, and conceits of the Nature of God, and of the Creature: whereas the Gospel is a plain thing. *Paul* desired to know the *death of Christ*, and the power of his resurrection: and *Paul* teacheth Servants how to obey their Masters, and Masters how to carry themselves to their Servants, and Wives to their Husbands, and such simple plain things. Now these are accounted nothing: and that is the reason that many among us, they do more and more lose the Word of God, unless it be about some sublime Notions. If a Minister be upon such Points, some high *Idea's* (for they feed upon such) that is worth the while; but if a Minister speak of things that concern their Calling, or their Sex and Condition, that is plain, it hath no taste in it, no more then the white of an Egge. It is a hard thing to keep to the simplicity of the Gospel. As the Devil tempted our first Parents, God gave *Adam* and *Eve* sufficient knowledge to do his will, and they had sufficient Natural knowledge, for they named all the Creatures, yet notwithstanding she must needs go from the simplicity of Gods will, and be curious, and she must know *good and evil*, there was the

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the distinction, *good*, and *evil*; thought she, what kinde of good and evil: she goes to this sublime conceit, and so was lost. Now saith Paul, *I am afraid of you, lest the Devil should beguile you so.*

I am loth to offend you, for I had rather win you, or else I could instance in twenty or forty conceits and distinctions of things, *Idea's*, that are above the simplicity of the Gospel, and that is enough to make us leave them, because they are above the simplicity of the Gospel, and the excellency of the Gospel is not in those *Idea's*, but in knowing the power of plain things, as the death of Jesus Christ. Every man in *Jerusalem* knew the death of Christ; but to know the power of that death, keep close to the simplicity of the Gospel.

4. Another thing is this, you that have known a little of the Spirit of God, and have enlarged hearts, and enlightened eyes, let not God rest till thou find the comfort, and power of what thou knowest: O we know, that the righteousness of the law by Christ is fulfilled in us, and the like: but we have not the full comfort of such a truth, and many others. We know Christ hath paid our debt, and that we are one with him, as he is one with the Father; but we have not the power, and the comfort of these things.

Beloved, for thy comfort, know that Paul in a sort was in thy condition. Phil. 3. *Not as though*

I had attained or apprehended, but I would apprehend him of whom I am apprehended, and I would know the vertue of his death, and the power of his Resurrection. *Paul* saw something that he did not fully apprehend, but he would feele more of the power of the Gospel, spirituall truths, and if he saw that he wanted, much more we.

Oh, do not content your selves to have an old, frozen knowledge of Gospell truths, whereby you are able to prove that men are legallists, and that men are under *Mount Sinai*; and yet have cold, and frozen hearts, cold truths withoutt life: therefore thinke of minding God of this.

5. Then lastly, labour to take heed that you be not by any means bewitched so as to fall back from that little light in the Gospell that you have received, it is an easie thing so to doe. I doe believe, (and it is my comfort, and will be when I am farr from this place) that the Lord hath enlightened divers of you to know the Gospell, to know Jesus Christ a little clearer. Now I know not what the Lord may doe for you: but I say it is wonderous easie, you may under one quarter of a years fleshly preaching, lose that that you have been under two or three yeares Preaching a getting. I have knowne, after a quarter of a years building up of my soule in the knowledg of Christ, and the setting
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of my faith, and assurance, I have heard one Sermon that hath routed and dashed all that work in my soule.

Therefore I beseech you beware, faith is a tender thing ; especially the light we have, that is but very weak, and very tender, therefore saith Paul, *Who hath bewitched you, you foolish Galatians, before whom Jesus Christ hath been lively painted ? as the word signifies ; Christ was drawn lively before the Galatians, and yet they did fall.* If Paul that was an Apostle, and had the spirit of God in such a measure, laying open the spirit of Christ, and yet his people did go back to Moses, and to Sinai, the Lord help and uphold us. Therefore stand fast in your liberty in Jesus Christ. This is all in short I have to say to you for that. I hope you will lay up these words.

Use 5. Now I have a few words of Advice and Counsel to those poor souls that do yet in a great measure walk according to the flesh, in one fashion or other. Their Religion is a fleshly Religion, from Old Adam, and according to the law, in a great measure. Now the Question is, *What shall they do that they may be spiritual Christians, that they may walk according to the Spirit ?*

I will onely name a few things.

1. The first is this, I would desire you to endeavour to study much the difference between the

the ~~two~~ Testaments, the New and the Old: I mean not the *two Books*, but the *two Testaments* that we reade of *Heb. 8.* and *Heb. 9.* whereof the one is faulty, and the other is excellent; the one is done away, the other remains. Study the difference between them, for thereby you lay the foundation of your Gospel-happiness: for there is the misery of many Professors, and will be their misery if they should live a thousand years, they jumble both Testaments, without knowledge and distinction, and so they will never be better.

2. Another thing that I would exhort you to, is this, to prize the Spirit of Christ more then you do. There is nothing in the Gospel but it is a Myserie, you cannot know it but by the Spirit; and there is no duty in the Gospel to be done, that can be done but by the power of the Spirit. We may do many things in the law by the strength of *Ola Adam*, in the Gospel we can do nothing, but the Spirit is all.

And that is the reason I think (for I speak according to the grace given me) why people now are left so base, and poor, and confused, and know not which way to go, or what to do, they do not prize the Spirit of God.

Many men extoll Learning mightily, and it is accounted almost Heresie to commend the Spirit of God. There are many men, I, and many Professors, that do not love to hear a man in a

few modest words to commend the Spirit of God; but all must be by study, and reading, and learning, and for the Spirit of God it is a plain meer Cypher, and there is an end. But my life on it (if I had a hundred I would say so) they shall be beholden to the Spirit of God, and extoll him before they be taught spiritually; they shall be willing to lay down all their Learning (as I have seen a learned godly man of late) even with the Plow-boy.

I do not say, but that Learning is good for some uses, and God may bless it to help a man to express what he knows the better: but as I told you, *Adam* must die, he cannot by it come to know one jot of the spiritual meaning of God in the Gospel, or one jot of power or assurance to be happy, or to do any thing for God; towards this, all Learning is not worth a straw; therefore labour to extol the Spirit. And if any of you have a minde to learning, go on, I discourage you not from it; Learning is a thing in another element; take pains and diligence to be learned; it is good to do so. But if thou wilt be a Gospel Christian, thou must thank the Spirit of God for all. Saith *Paul* for all his learning, *I am not sufficient to speak a good word*, and he was a learned man, that *Festus* said, *Much learning had made him mad*. *Beza* in his Comment upon 2 Cor. 11. where the Apostle saith, *Are they Hebrews? so am I? Are they Jews? so*

am I. Saith he, I never read in any Latine or Greek Author, so much eloquence and elegancy of speech, as *Paul* hath there; and yet he professeth he could not *think a good thought* (for all he was learned so much) much less do a good work.

As long as thou keepest the Spirit an *underling*, as a cypher, as many of the Clergie and learned men, they extol Learning to the Heavens, and many of them upon purpose to despight the Spirit of God; as long as they do so, they shall never know the will of God: *We are not debtors to the flesh*, but we must be *debtors to the Spirit*, if we will have one true thought of Jesus Christ. O praise the Spirit, and prize the Spirit! If you have any thought of Christ, thank the Spirit; if you have any glimpse of him in your souls worth any thing, praise the Spirit.

That is the reason that the Saints in the Book of God, speak not of the Spirit of God without some special Epithite of Commendation; *Guide me by thy HOLY Spirit*; and saith another, *thy BLESSED Spirit*; and *thy GRACIOUS Spirit*; and the Spirit of GRACE, saith another: They never speak of it without some word that shewed their love to it, and high esteem of it. When the Lord shall come, and his Spirit shall be advanced in the hearts of men, we shall have glorious times, and never before that, and those times will come. I remember

Calvin

Calvin on those Prophecies in *Isaiah* and *Joch*,
The SUN shall be darkened, and the MOON
shall be turned into blood in that day; Saith he, the
 meaning is, all the excellency that a man natu-
 rally hath, his Learning and Endowments, in
 the dayes of the Gospel, when the Spirit shall
 come with his light, when God shall exalt the
 Spirit, *The Sun shall be turned into darkness, and*
the Moon into blood: Men shall not so much e-
 steeem Learning from Books, but learned and
 great men, and Scholars shall come to one *Clas-*
ses, and one *Rank* and *Form* with simple people,
 all waiting on God by his Word through the
 Spirit. A man can take his Boy from School that
 hath his Latine and Greek, and send him to the
 University, and he assures himself that he shall
 be as good a Minister as his other Son, that (it
 may be) hath served the Spirit seven years: this
 is our way, and a hundred more, whereby we
 basely slight, and disdain the Spirit of God, and
 do not honour him, and therefore he will not ho-
 nour us.

3. If ever you will be true Gospel-Saints, you
 must suffer your selves to be *led by the Spirit of*
God. That phrase you finde oft in *Rom. 8. Gal. 5.*
If you live in the Spirit, Walk in the Spirit, Be
led by the Spirit. We are not complementary, to
 commend the Spirit of God, &c. but give it
 scope to lead us. You must heed more what the
 Spirit of God saith to you, and what he works

on you. If there come a place of Scripture in your minde, hear and consider whether the Spirit of God hath not put it in thy minde, and would have thee study it, and would have thee compare Scriptures. And when thou comest to do any action whatsoever, not so much to advise with this man, or that man, but what saith the Spirit (I mean according to the light of the Scriptures) hearken to that more then what all the world saith. Therefore I have known some men that in their whole lives have often mist the will of God in circumstantial things usually, it may be for a year, or two, or three, and they have mist it again in another thing, and in another thing: and when they have examined how this comes about, they can say, If they had hearkned to the Spirit, they had not done so, but they hearkned to men, and so went against the dictates of the Spirit in their Conscience, they would hear what this man said, and what the other man did: But now the Spirit will say to them, You see I would have shewed you the right way, but you would not give me scope, but made a cypher of me. And for my one particular, I do not yet see how I should ever have mist the will of God since I knew him, if I had hearkned to the Spirit of God, if I had but observed so much light as the Spirit had put into my heart. Now we ballance the Spirit with this mans example, and with the other mans opinion, and so
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come home by *Weeping Cross*. Therefore give scope to the Spirit, I mean not against the Word, or above the Word, but still I mean the Spirit of God working according to the Scriptures, and no otherwise.

4. Another thing, and a special one is, I wish you for the Mysteries of the Gospel to study the Scriptures in the simplicity of them, without the glosses of men: for a man in extremity must do that that a man that is not in extremity would not do. We have brought our selves in such slavery to men, that we must take that course that another sober man should not; I mean thus, when ever we go to look for any truth of God, for the will of God, we have notions in our mindes beforehand, according to the times and places we live in. As concerning Baptism, what need I go to the Scriptures? saith one, we have it in such and such mens Writings? and so we forestall the will of God, that we are blinded, and cannot see it.

Therefore if you will see the will of God, I wish you (for a while) to look on the naked Scriptures. And for my part I know but three uses to be made of other Books.

1. As first there is this use of Books, you have Books that will read the Scriptures in divers languages, and shew the Originall, and open the tongues; now when I see a word in English, and doubt of the meaning of it, then I will go to the

Greek or Hebrew, as God hath endowed me with knowledge.

2. Then there is another use of Books, when I reade one single Scripture, it may be I have a Book that will point out halfe a dozen Scriptures to open one Scripture by.

3. And it may be I have some Books that take some Scripture, and presse it upon my soule, as Doctor *Prestons*, and other godly Books. But to take Books, and say, *Jerome* thinks this, and *Austin* that, and fill our heads with notions, they blind us that we cannot see the will of God.

Therefore in reading of the Scriptures there should be this difference, from our reading of other Books, I mean in respect of age. When we are Children, and young, we use not Spectacles; it may be at twenty, or thirty, or fourty yeares old, we can reade without Spectacles; but when we come to fifty, or sixty, then we can see nothing but through Spectacles. It should be just contrary with us, when we are *Christians*. When we are young we usually never read the word of God but through the Spectacles of mens glosses; but when we are older Christians and stronger Saints, we should learne to read better without Spectacles; we should daily make lesse use of Mens Books, and more of Gods Book. That whereas before a man turned over twenty Authors upon a point: Now he can go humbly to God with his Bible, and
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without Spectacles he can see what the will of God is. Therefore lay aside Spectacles sometimes and only take the spirit of God, and compare Scripture with Scripture, that you may come to know the mind of Christ.

Shall I name one thing more? If you would come to be spiritual, Gospel-Saints, you must be born again; you must be born from above. A Gospel profession is *Jerusalem* from above, and there are none that can come into *Jerusalem* that is from above, but those that are borne from above. Therefore marke our Saviours reasoning *John 3*. *Nicodemus* asks Christ which was the way to Heaven? And he tells him, *Verily thou must be born again*, or thou must be born from above, or else thou canst not see it; *Nicodemus* wonders why he must be born from above, saith he, *Shall I go into my Mothers belly*, &c. Saith Christ, marvell not, wonder not; why should he not wonder at such a strange speech? Here is the reason, *That which is born of flesh is flesh*; therefore think it not strange that I say thou must be born again. So I say, whatsoever you do by the power of nature, by your own wisdom, by your own righteousness, or your own strength, all comes but to this, but to flesh, and whatsoever comes of flesh is flesh: flesh cannot bring out the spirit no more then a thorn can bring out grapes, as Christ speaks. Therefore wonder not that thou must be born from above, that is, thou

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must

must have the Lord from above to beget thee again. You have every one been born once, you must be born once more, you must have a new creation in you: the Lord must create new, strange properties, and dispositions, that no flesh, and blood is able to comprehend.

Lastly, take the counsell of the Holy Ghost, and that is in *Ephes. 1. 16.* As Paul prayed for them, so do thou pray for thy self, and there is all the reason in the world that thou shouldest; *I cease not (saith he) to give thanks for you, making mention of you in my Prayers, that the God of our Lord Jesus Christ, the Father of glory would give to you the spirit of wisdom and revelation in the knowledge of him. Pray for the spirit of wisdom and revelation in the knowledge of Christ.* Slight not these words, because some wicked men abuse them, and others reproach them; but because Paul saith so, pray that the Lord would give the spirit of wisdom and revelation. So much concerning the Directions I had to give you.

Use 6. There is one word of *Information*, and with that I will conclude. From what I have said before concerning the *flesh* and the *spirit*, learn this Instruction more, hence to see what is the true ground of all Persecutions, nay even of all the Divisions that are among us; men may pretend what they will, and deceive themselves, but all the strife and persecution in the world is meerly between the *Flesh* and the
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Spirit, between the Old and the New Adam. There are two Princes in this World, and these are contrary the one to the other ; *The flesh lusteth against the Spirit : Old Adam* seeks to get up, the *New Adam* will have him down. Therefore you shall have these two in every Town, in one Church, in one Family, in one Soul, and wheresoever they are, *the flesh lusteth against the Spirit, and the Spirit against the flesh, and these two are contrary.* Are contrary, what is that ? that is, there is no true contrariety between any things in the world, but between the *Old Adam* and the *New* ; between the flesh and the Spirit. Now by *Flesh* I mean not onely corruption, but whole flesh, fleshly wisdom. The wisdom of the *Old Adam* is enmity against the *New* ; the righteousness of *Old Adam* is quite contrary to the righteousness of the *New* : this is the cause of persecution.

Let people pretend what they will, you shall see godly men persecuted, you may see Christ in their Souls as clearly as the Sun, and people keep a coyle about *Independency* and *Presbytery*, but the truth is, it is *Old Adam* in those that persecute, and the *New Adam* in the other, a man with one eye may see it. There are many pretences, but all the strife is between the *Old Adam* and the *New*. For (to give a little illustration) take Gospel godly Saints that have the Spirit of God in them, they agree well enough, they

they will not strive, sometimes they may differ a little, but for the generality they live well enough together; nay, take some Gospel Saints that are filled with the Spirit of God, and the knowledge of Jesus Christ (in these times, and in this City which is the Centre of all Division) and they cannot attest divisions, they cannot make a Party, and give railing for railing, and strife for strife; they cannot but love their enemies, and bless them that blaspheme them. As James saith, *Whence come all wars?* You think they come from your zeal for your way, and yours for your way, but it is from your lusts: *The flesh lusteth against the spirit, and the spirit against the flesh; it is from Old Adam.*

And I was going to say, but I will but name it. This is the cause also of the weakness generally that is among you. It is not wickedness that troubles a Saint, but weakness; it is not positive ill, but weakness. And whence is this weakness? because he walks after the flesh: the Spirit is powerful, but the flesh is weak. As the Scripture saith, *Their horses are flesh and not spirit:* so I may say, Your Prayers are flesh and not spirit, and it may be my Preaching, and it may be our endeavours to resist sin. But as far as they are flesh they are weak enough: but where the Spirit is, there is power; *I can do all things*, saith Paul; *I can preach the Gospel from Jerusalem to Illyricum; and I shall come to you in the fulness* of

of Christ. A man would think he had been mad, but it was the strength of his spirit. A poor weak Christian he doth nothing but wish, and would, and confesseth his sins to day, and falls into it again to morrow, and then confesseth again; and, *When will it once be, O Jerusalem?* but the Gospel is the power of God to salvation, and all the principles of it are powerful, and all the precepts of it have a power through the spirit for a man to keep and observe them.

Men talk that the learning of Christ, and the knowledge of the Gospel is to make men loose and licentious. It is true, carnal vain hearts, the better any thing is, the worse they be; but assure your selves, concerning true Saints it is false: for the onely way to be lively, and lusty, and fruitful in good, is to know Christ more according to the Gospel. Let men please themselves, and say so as long as they will, they shall be but poor old barren creatures: you will be wishing, but you shall never overcome your sins. I have known some Saints, that by the knowledge of Jesus Christ have had power to subdue those sins, and to bring them under, that before they never so much as hoped to bring under in this world; yet the power of Christ hath brought them under, when all their Fastings and Humiliations would never do it, when they were in that way, without the clear knowledge of Christ; but when they have come to Christ they have

have found it done. In 2 Pet. 3. you shall finde there, men that were carnal, men that were as *dogs that returned to their vomit*, yet the *common knowledge* of Jesus Christ did make them clean from the pollutions of the world, and did give them power against their sins, what then will the *spiritual effectual knowledge* of Christ do? Therefore never entertain any prejudice against Christ, or against his Gospel, or against his Spirit, and his Wayes, for if there be any power in this world, it is there: all the rest is but a flourish, but a shew of mortification, when the heart is as full of lusts, as a Toad is of poyson; There is no true mortification or holiness, but what comes from Christ and his holy Spirit.

SERMON VI.

Rom. 8. 5.

For they that are after the flesh, do minde the things of the flesh: but they that are after the Spirit, the things of the Spirit.

IN the former Verse you remember how I shewed you that there was a great priviledge to all true Beleevers, which indeed is the chiefe of all Priviledge, for it is the inlet of all mercies, and the principall deliverance from all evils. It

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is contained in the beginning of Verse 4. *That the righteousness of the law might be fulfilled in us.* In the latter end of the Verse I shewed the person more largely described, to whom this priviledge doth belong; that is, *Not those that walk after the flesh, but those that walk after the spirit.* And I have as God enabled me opened the meaning of that to you, what it was to walk after the Flesh, and what to walk after the spirit.

Now the Apostle in this fifth Verse goes forward a little more particularly to discover those that have a right to this priviledge, by drawing one thing from another. The main was, *They walk not after the flesh, but after the spirit. I, but* that is a generall word, and how shall we know that? Saith he, you shall know that also by this, *They that are after the flesh do mind fleshly things, and they that are after the spirit do minde spirituall things:* You shall know whether you have the righteousness of the law fulfilled in you, if you *walk not after the flesh but after the spirit.* And you shall know that also by your minding, by the frame of your mindes; if you walk after the flesh you will *mind fleshly things*, if you walk after the spirit you will *mind spirituall things.* And then he goes on to prove that also; as we see oft in Scripture, as in 1 John 5. where one thing is made the mark of another by a gradation; there are five or six things, and one thing proves another, we know that we are the children of God if

if we keep his Commandements ; and we know we keep his Commandements by another thing, and we know that by another thing. So that I say the Scope of the Apostle is to cleare unto the Saints their right & title to this great priviledge, and also withall, to convince those that are carnal that they are without it, and to shew them their great miserie in being so ; for you shall see after, how as he discovers them, so also he shews their misery, he saith they are enmity to God, and they that walk after the flesh must dye, &c. Now that we may go on breifly to handle this a little to you ; you may take the Doctrine as it lyes here in the words: (for I will not, nor need not frame it otherwise)

Doct. That those that are after the flesh, do minde the things of the flesh.

Only remember what I said before, for it is of great concernment ; for that great priviledge depends upon this : if you have the righteousness of the law fulfilled in you, you must be those that walk according to the spirit, and not according to the flesh : And then would you know that ? saith the Apostle, *Those that are after the flesh do minde the things of the flesh, and those that are after the Spirit, the things of the Spirit : so let that be the Doctrine or Lesson.*

I will give you but two short words to prove this to you, and then to open it as God shall help us.

Reas. 1. The first thing to prove it is this, that it must be so, because every thing in the world, in all the Creation of God, doth act according to the nature of its principle from whence it flows. As James saith, *Jam. 3. 11, 12.* Doth a fountain send forth from the same place sweet water and bitter? Can a fig-tree (my Brethren) bear olive-berries, or can a Vine bear figs? You know that a Fig-tree bears Figs, and a Vine-tree bears Grapes, and an Apple-tree bears Apples, and a Pear-tree Pears, and every Tree, and every thing will work according to its principle. *Make the tree good* (saith Christ) *and then the fruit will be good*; such as the tree is, such will be the fruit; such as the fountain is, such will be the stream: and when a mans principles, the frame of his heart is nothing but flesh, then of necessity his actions must be fleshly, his affections must be fleshly. If he have a fleshly minde, he must have a fleshly will, a fleshly love, fleshly hatred, a fleshly life, fleshly prayers, fleshly Sacraments, fleshly every thing: for every thing must be according to its principle. So, on the other side, where the principle is spiritual, there a man will minde spiritual things, he will love spiritual things, he will do spiritual things, he will delight in spirituall things. That is one Reason of it.

Reas. 2. And the second is this (for I will give you but these two, because the chief thing that

I intend at this time is the opening of it) fleshly carnal men that are after the flesh, they must minde fleshly things, because they know not spiritual things, they understand not spiritual things: Or if you will (and it may be that word hath something more in it) 1 Cor. 2. they *perceive not spiritual things*, they do not *ken* and perceive them. Now you know that a man minde not (I mean look upon it as the acting of the understanding) a man cannot minde, but what he knows; a man cannot think of things he knows not. That is the reason to prove that poor ignorant people speak an untruth, and deceive themselves, when they say, we remember God, we minde God, wheresoever we are, and yet they know not God; for God is not minded but when he is known. As in that place of the *Corinthians*, *A natural man cannot perceive the things of the spirit*; he doth not know Jesus Christ, therefore he cannot minde him; he doth not know the things of the spirit of God, therefore he cannot set his heart upon them; *Without knowledge the minde cannot be good*; that is, till a man have a stock of knowledge of things, he can never act his understanding and minde about it. There are two short Reasons why those that are carnal and fleshly, those that are after the flesh, they minde the things of the flesh, and they minde nothing else, nor cannot; and those that are after the spirit, minde the things of

of the spirit, because they know them, they understand them, and understanding them, they cannot choose, as *David* saith, *Psal. 1.* but exercise themselves in them day and night: they exercise their thoughts and affections, and all in them.

Now for the opening of it unto you, here are three questions.

First, *What is meant by being after the flesh?*

And secondly, *What is meant by the things of the flesh, and the things of the Spirit?* I will put them both together, for the one will open the other.

And thirdly, *What is meant by minding the things of the flesh, and by minding the things of the Spirit?*

First, by *being after the flesh*, it is in effect the same that I told you before, to walk after the flesh; therefore if you have not forgotten that, you will easily understand this. But yet to make it clearer, you must understand, that a man is said to be after the flesh, or carnal, for so they reade it in Latine, *Qui carnalis*, &c. Men are said to be carnal, or after the flesh three wayes.

The first is when a man is a true Saint, but hath but a little measure of grace, and hath much corruption, much flesh. It pleaseth the holy Ghost many times to denominate such a man by the greatest part that is in him, which is flesh, and so to call him *Carnal*; as in *Rom. 7.* saith

Paul, speaking how spiritual the law is, but saith he, *I am carnal, sold under sin*; sold to sin: not that there was no grace in *Paul*, but that there was such abundance of corruption, at least in his feeling. So in *1 Cor. 3.* *Are ye not carnal?* (saith *Paul*) have ye not need of milk? are ye not babes? When I hear there are such divisions, that some are for *Paul*, and some for *Apollos*, and some for *Cephas*, *Are ye not carnal?* are ye not after the flesh? that is, Is there not a world of corruption in you? doth not corruption rule and bear sway, over that little grace that is in you? So in *Gal. 6. 1.* *If any man be overtaken with sin, you that are spiritual restore such a one*; that is, as if he had said, There are some carnal, and they cannot keep themselves from being overtaken frequently with sin, and much less can such restore others; but a spiritual man, one that the spirit hath prevailed in some measure over the flesh, in keeping him from the foils and falls that weak men fall into, and making him able in some measure to raise and heal others. Now so we are not to understand it here in this place, when he saith, *They that are after the flesh.*

Secondly, a man may be said to be after the Flesh, or to be carnall. A man that is a true Saint may be called carnall, when he doth some one action that may in a sence be wholly carnall. For a Saint may do an action that he, nor none about him may perceive any thing but carnallity in.

in. As in *Mat.* 16. 23. Compared with *Mark* 8. 32. There you shall see a godly Saint, *Peter* by name, when his Master was Preaching to him, what he should suffer at *Jerusalem*, and how he should be put to death, and the like: *Then Peter took him, and began to rebuke him, saying, Be it far from the Lord; this shall not be unto thee.* This was a *Fleshly* speech, a meer carnall speech. *Christ* was going to *Jerusalem* to die for *Peter*, and for other poore sinners, and *Peter* takes him aside, and rebukes his Master, and tells him it should not be so, *Far be it from thee.* *Christ* takes him, and tells him, *Get thee behind me Satan, thou art an offence to mee: for thou savourest not the things of God, but the things of men.* Thou speakest as a carnall fleshly man, thou hast no taste of spirituall things. If thou diddest looke on it spiritually, thou wouldest rejoyce, and pray the Lord to help thee to suffer in that temptation with thy Master, or to make a spiritual use of it, but thou art carnall, and savourest of *Flesh*. Now when the Apostle sayeth here, *They that are after the Flesh, do mind the things of the Flesh,* he doth not properly mean that neither.

But thirdly and lastly, a man is said to be after the flesh, when he is in his pure naturals; when he is meerly carnal, when he is wholly flesh, when he is destitute of the spirit of God: when men are so flesh and fleshly in their principles and actions, that there is nothing of the Spirit

of God in them. So it is principally to be taken here. Though for the former two I may say this, that as far as a Saint, either in the measure of his graces, or in his actions, is fleshly, he mindes fleshly things; but a man that is wholly fleshly, wholly mindes fleshly things. And so much concerning the first Question.

The second thing is, *What is meant here by the things of the flesh, and by the things of the spirit?* If you remember what I have told you of flesh before, you will understand much what is meant by the things of the flesh. I told you *Flesh* was *Old Adam*, both in his good, and in his evil, *pure Adam*, and *corrupt Adam*, and every thing that came from him, or every thing that leads to him, that was *Flesh*. So the things of the flesh are these things, and all opportunities belonging to them in general.

But, that you may understand it a little better, I will shew you what the holy Ghost calls these *things of the flesh*, and the *things of the spirit*, that so by the Scriptures you may understand Scriptures. We will put them both together, the one will open the other to you. In 1 Cor. 2. 11. there you shall see the things of the flesh are called the things of a man: *For what man knoweth the things of a man, save the spirit of a man which is in him.* The things of a man: The things of the flesh are the things of a man, that is, proper to a man as man. Therefore Mark 8.

32. they are called, *The things that be of men.* The things of the flesh are called the things that men deal about, the things that men as men naturally deal about, and look after, the things of men. But the things of *the Spirit of God*, in that 1 Cor. 2. you have divers expressions of them: ver. 9. they are the things that *Eye hath not seen, nor ear heard, nor hath entred into the heart of man, the things that God hath prepared for them that love him.* What are these things? these glorious things that no carnal man hath ever seen or heard, or understood any thing of them, that *God hath prepared for them that love him?* They are, as we see there afterwards, clearly the things of the Spirit of God. They are called *the deep things of God*, ver. 10. they are deep, because no carnal man can reach them; and in ver. 11. they are called *the things of God*; and in ver. 12. *The things that are freely given to us of God.* And in ver. 14. they are called *the things of the Spirit of God*; *The things of the Spirit of God are foolishness to him.* In 2 Cor. 4. ult. there you shall have both these things described: for in that we shall have a little light from that description of it; the things of the flesh are called there *the things that are seen*, and the things of the Spirit are called *the things that are not seen*; the one are said to be temporal, and the other eternal. The things of the flesh are temporal things that may be seen, that is, not

so much seen with the eyes of the body, but he means that a man, every carnal man may perceive and understand them. All the things of *Old Adam*, a meer natural man is able to comprehend them, but the other things are things that are not seen; that is, that *eye hath not seen, nor ear heard, nor hath entred into the heart of man.* Therefore Christ in *Mat. 11. 25.* saith, *I thank thee, O heavenly Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes.* What were these things? the things of the spirit of God, they are the things that are hid from the wise and prudent of the world, they are not possible to be seen of them, but God reveals them to the *least babe* of his own kingdome. In *Coloss. 3. 1, 2.* you have another description: for you may put these together, and so the better understand them. In *ver. 2.* the things of the flesh are called *things on earth*, and the things of the Spirit are called *the things that are above.* The *things of the flesh* are the things that are *beneath*, as it were, things on the earth; that is, though in *Old Adam* there be many excellent things, (you must not conceive *Earth* here in a gross sense) there is fine refined wisdom, and understanding, and prudence, which the spirit of God usually flights and despiseth; *where is the wise and the disputer, &c.* notwithstanding, all *Old Adam* is but earthly; all the spirituality, as it were, of *Old Adam*, are but

but *things on the earth*. It is no wonder they are called things of the Earth, when the Doctrine and Preaching of *John Baptist* he himself calls it Earthly; *I am from the earth*, I speak earthly; He is from *above*, he speaks heavenly and spiritually. It was earthly in comparison of Christ, though there was some Gospel in it. Much more earthly is all the devotion and Religion, and what is best in fleshly man, that hath nothing in him but *Old Adam*.

In *Phil. 3.7.* there is another large description of these things. The things of the flesh there, they are those things that *Paul* once accounted gaine to him, and those things that *Paul* now accounted losse to him, see there what those things are, those excellent fine things, the things of the flesh; a man while he is in the flesh, accounts them gaine, a great gaine to him; he lives by his wit, and his wisdom, and it is a mighty gaine to him to increase, and build up *old Adam* in him. But when a man comes to spirituall things, he accounts all these things loss. *I account them loss*, saith *Paul*. Now the things of the spirit, were those things that *Paul* desired to win, and to gain; in the verses following, *That I may gain Christ and his righteousness*; and a little further, you shall see *Paul* calls the things of the flesh the things behinde, and the things of the Spirit the things before. And in *ver. 19.* the things of the flesh he calls them earthly things.

They minde earthly things ; and so by contraries, the other things are heavenly. I cannot open every particular expression, onely I would point out the descriptions to you, as the Holy Ghost layes them down. In 2 Cor. 5. there the things of the flesh are called old things, and the things of the Spirit are called new things : for saith the Apostle, We know no man after the flesh, yea though we have known Christ after the flesh, yet know we him so no more : therefore if any man be in Christ he is a new creature, old things are passed away : all the things of the Flesh are old things, the things of the Spirit of God are new things. Therefore in the Acts, the Athenians desired to know the new strange doctrine that Paul brought.

What was this new doctrine ?

Onely the things concerning the Spirit of God, the other things are old things, Gal. 2. 18. there the things of the flesh are described to be the things that Paul destroyed, and the things of the Spirit the things that Paul sought to build up. 1 Cor. 7. 32, 33. the things of the flesh are called the things of the world, but the things of the Spirit are called there the things of the Lord ; The married cares for the things of the world, but the unmarried for the things of the Lord. Phil. 2. 23. the things of the flesh are called our own things, and the things of the Spirit are called the things of Jesus Christ. Saith the Apostle, I have

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have no man like minded, who will naturally care for your state: Mark that expression, it is well worth observing in these self-seeking times. We may well say so now, if Paul said so then, *I have no man like minded, who will naturally care for your estate.* A man can hardly finde a Professor in a multitude, that will naturally and freely care for the state of others of the Saints: for, saith he, *All seek their own, and not the things that are Jesus Christs:* all seek their own things, the things that make for old Adam, that make for the Flesh, and for mans self. *Joh. 6. 27.* the things of the Flesh are called *meat that perisheth*, and the things of the Spirit *meat that endureth to everlasting life.* *Luke 10. 41.* they are called *many things*, and the things of the Spirit are called *one thing*; *Martha, Martha, thou art cumbred about many things:* for indeed there are many distracting businesses in the things of the world; therefore in *Mat. 13.* when the seed was sown among thorns, it is said, *the deceitfulness of riches and pleasures, and the lusts of other things*; who knows how many, it may be a thousand, two thousand other things; the things of the Flesh are endless, but the things of the Spirit are called *one thing*; the ruinous building of old Adam is going into a thousand pieces, but there is but one Jesus Christ, and in the things of Jesus Christ there is a greater union then in the things of the Flesh, and old Adam. In *Luke 19.* they are
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are called *the things of trouble*, and the things of the Spirit *the things that belong to our peace*: O that thou hadst known in this thy day the things that belong to thy peace! In *Ier.2.8.* they are called things that do not profit, *vain things*, and the things of the Spirit in *Phil.1.10.* they are called *excellent things*; That ye may be able to know the things that are excellent, that is, the things of the Spirit of God. And to conclude this, *Phil.4.8.* speaking of the things of the Spirit, saith he, *Whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, these things do.* These are the things of the Spirit of God. Then *impure things, dishonest things, dishonourable things, unjust things, unlovely things*, these are things of the flesh.

Thus much in general, according to the description of the things of the Flesh in Scripture.

But now in particular, I will sum up the things of the Flesh, or of old *Adam* (one or other of which *fl. fhly men* do wholly minde) to these three Heads.

I. The first is to *establisth their own righteousness* by the law, to procure to themselves *justification by their works*. This is the Master-piece of old *Adam*: for I told you, that man is more prone to this than to sin, though he be prone to that

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that also; and old *Adam* works stronger towards his righteousness (such as it is) in a forbidden way, then to sin. Therefore it is said, *Rom. 10. 3.* *They being ignorant of Gods righteousness, went about to establish their own righteousness:* He speaks there of the *Jews*. The word in the Original is, they went to make it stand; just as a tottered house that every blast is ready to throw down, and it must be underpropped on this side, and on that side to keep it up: so every fleshly man in the world, this is half his work, to make the *Babel* of his own righteousness to stand; he is alway piecing and patching, and doing some good work, he is wishing and woulding, or in some fashion or other to make up a good estate against the latter day. Therefore that was the question, *Acts 2.* and *Luke 3.* and it is the grand question of all mankind, *What shall we do to be saved?* and we see when they came to Christ, it was alway with this, *Master, what shall I do to be saved?* As if he had said, I know it must be by doing, and I am willing to go about it to frame some kinde of righteousness or other: Therefore in *Joh. 6.* say they, *What shall we do to work the works of eternall life?* saith Christ, *This is the work of God to believe;* he takes them off.

Now this is one thing whereby you may know what it is to be a fleshly man, and to minde fleshly things, when people minde, and cast projects and

and wayes to procure righteoufness to themselves, or justification to their souls, any other way, then onely by the Lord Jesus Christ. Men may be as it were drunk sometimes, and minde neither Heaven nor Hell; but there is no fleshly carnal man, when he is his own man, but he thinks there is some good work or other that he must do, either giving, or lending, or building an Alms-house, or giving to the poor, or somewhat to get him a righteoufness: But remember, thou art a carnal man, and all thy minding, and all thy thoughts this way, are but according to the flesh, and those that are after the flesh must die. It was the first and the greatest Curse that ever was in the world, when God said to old *Adam*, he must die: it is a general rule, all old *Adam* must die, either thou must get that piece of old *Adam* that is in thee to die, or thou shalt die with it, one of the two.

2. Then another thing that is called the things of the Flesh, it is *Carnal Priviledges*, either men that are fleshly minde their justification out of Christ, or else their Carnal Priviledges. I told you before that those are called *Flesh*: saith the Apostle, *If any might, I may glory in the flesh.* What is that? *I am an Hebrew of the Hebrews, &c.* and so the *Jews* in *Mat. 3. Joh. 8.* and *2 Cor. 11.* they were apt, as to stablish their own righteoufness, so to glory in their priviledges, *we are the children of Abraham,*

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ham, we were never slaves or servants. We have not their priviledges to glory in, yet this is a main piece of old Adam, a great part of the things of the flesh, outward priviledges, let them be Church-priviledges, or what you will: when people rejoyce, and minde and contemplate outward priviledges, and do not regard the inward power, nor what is in, and through and by them, this is but flesh.

I fear you will not bear with me, you will account me your enemy for telling you the truth: but I am perswaded there are many among us that talk of Churches, and Government, and Ordinances, and Priviledges, and yet all is but flesh, and you cannot well judge of them by their strictness in it; for flesh will go as strictly in its way as the Spirit: but it is to be feared, that divers build of it, and glory in it, and it is a great part of their Religion: I warn you in love to look to it, and if those Priviledges were taken away, as Christ took away the priviledge of being the children of Abraham from the Jews, such people would be poor carnal people. Take heed of it, and let him that glories, glory in the Lord.

3. Thirdly, and lastly, the things of the flesh (for all old Adam is included in these three things) that fleshly men minde, is to *fulfill their lusts*, which are many; *to make provision for the flesh*, Rom. 13. that is, to be casting how to feed
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one lust or other. Now if you would know what those lusts are in particular, (though in a sort it be general) you have it in 1 *Joh.* 2.16. saith he, *All that is in the world, is the lust of the flesh, the lust of the eye, and the pride of life.* These are the lusts of the world; all the lusts in the world may be reduced it seems to those three heads: so I say, these are the fleshly things that all carnall people minde; all their thoughts throughout the year, every one runs either in *stablishing their own righteousness*, or in *glorying*, and *contemplating their outward priviledges*, or in *projecting for the fulfilling of some lust or other*: thus they spend their whole life, these are the things of the flesh that carnall men minde.

Now the other, *the things of the Spirit*, that are contrary to these, you may comprehend them all in these words; that is,

1. They are either the things of *Faith*.
 2. Or else their *Hope and Happiness* in Jesus Christ.
 3. Or else their *Obedience* to the will of Christ.
- All the things of the Spirit are comprehended in these three.

First, the things of *Faith*. They minde the *things of the Spirit*; that is, they alway minde and study how to believe in Jesus Christ, and how to lay firmer and righter hold of him, how they may know him more distinctly, and hold him

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him more firmly, and get fuller assurance, this is their work.

2. Or they are exercised about the things of Hope; that is, they are contemplating and rejoicing in their *Happiness* by Christ, how their persons are justified, and their sins pardoned, and the righteousness of the law fulfilled in them, and all in Heaven and Earth bestowed on them. As *Paul* saith, *Phil. 3.* this is our Religion, we glory in the flesh as if not, but we rejoyce in *Jesus*, and have no confidence in the flesh, but we rejoyce in *Jesus*, that is, in all the happiness we have in *Jesus Christ*.

3. Or thirdly and lastly, the things of the Spirit are the will of God, or the Commands of *Jesus Christ*; they alway study how they may obey, and fulfill the good, and acceptable, and perfect will of God. So that a Saint, if he be spiritual, he is alway either acting his Faith, and increasing, and strengthening that; or he is contemplating his *Happiness* in *Jesus Christ*; or studying which way to glorifie God, to know what part of the will of God he knows not, and to study what part of the will of God he knows and remembers, this is his exercise. And let this suffice to shew what the things of the flesh, and what the things of the Spirit are.

Now the third question briefly is, *What is meant by the minding of the things of the Flesh, and the things of the Spirit?*

1. You

1. You must understand, first, that the meaning is not, as though a man might not think upon fleshly things : for a spiritual Saint oft thinks upon fleshly things in a spiritual manner, as to consider his sins, to bewail, and to mourn for them ; and he may minde earthly worldly things, to *provide things honest*, to provide for his Family, as the Apostle saith : he may think of his business. Therefore the Holy Ghost here doth not use the word [*Frounesis*] but [*Frounena*] ; [*Frounesis*] signifies *prudence*, or *discretion*, or *providence* in business : he doth not use that, lest we should think that the Holy Ghost forbids to *provide*, to be *mindful*, and *careful* of worldly business, but [*Frounena*] that signifies a further thing, as I shall shew presently.

2. Now then you must understand this also, that when the Apostle saith, they *minde the things of the flesh*, the word doth not onely signifie the understanding, but it signifies all the affections also. I could give you divers places of Scripture where this word is set downe to expresse the working of any affection in the soul. Therefore the meaning is not only of the mind that studies, but his affections, his will, the way of his delight, his joy is in earthly things ; his care is after fleshly things.

But in particular, there are these four or five things implied in the word, when they are said to *mind the things of the flesh*.

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The first is that the very care of his heart (as I told you before) is Fleshly, and carnall. A Christian hath outward worldly things in an outward room, and Jesus Christ next his heart. There is (saith one godly man) a closet in the heart of a Saint, only to entertaine Jesus Christ; which the Scripture calls the spirit frequently: *I worship God in my spirit, Rom. 1.* And in *1 Thes. 5.* *That ye may be sanctified in your spirit.* That is, in the very coare, and quintessence of the soul.

Now a godly man may have many hurries of wordly things, and lusts cross and come through, but the coar of his heart is for God, and for Holiness. Therefore saith *Paul, Rom. 7.* *I serve the law of the flesh with my members, and the law of Christ with my mind.* That is, inwardly, with the care of my heart: I shewed the meaning of that word before, I shall not now go further in that.

Secondly, a man is said to minde wordly things when a man not only thinks of worldly, and fleshly things, but savours of worldly and Fleshly things: therefore the same word [*Frounena*] that is here minding, is oft read to savour. As in the Speech of Christ to *Peter, thou savourest the things of the world*, thou hast a smack of it, thou hast a relish of carnall things. So then to mind fleshly things, is when a man not only thinks of them, and considers them, but when a man finds most joy, and tast and delight in such kind of things. ¶ For a Fleshly man about
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worldly or carnal, or if you will about sinful businesse: O there he is as a fish in the water, there he is his own man, he is well, but put him about any spirituall thing, let him come to learne a little for his soul; or let his Neighbour come to teach him, and admonish, and reprove him, he is upon thornes then, he hath no tast of it at all: now if thou be a fleshly man thou mindest fleshly things, that is, thou doest not only in thy understanding consider of them, but thy soul relisheth them; there thou art thy owne man, when thou art in the midst of the world, and the flesh, and earth, and hell: therefore look to thy self.

Thirdly, to mind fleshly things, is when the streame, the main of the soul goes upon fleshly, earthly, carnall things; when the things of God are but by-businesse to a man. It is no so in a spirituall man, 1 Cor. 7. *He useth the world as if he used it not*, he mindes little of the world, as little as may be, but the main stream of his soul is upon Jesus Christ, there he *exerciseth himself day and night*, as David speaks.

Fourthly, when a man doth study and plod continually upon worldly things, upon fleshly carnall things. When a man takes care, for so the word is used oft in Scripture, as it is used *Rom. 14. 6. If any man doth observe a day, or care for a day, Curare diem*, as we reade it in the Latine, if one observe it, and another will not,

not, or will not regard it. When a man *observes* and regards, and takes care, and studies, and plods for earthly fleshly things, this is to minde Fleshly things. Therefore in *Phil. 4.7.* saith the Apostle, *I am glad that your care is renewed towards me:* saith *Beza*, It is more then care, there is a kinde of sollicitude, it is *addicere animam*, it is a word that signifies when a man *addicts* him, when he is given wholly to a thing; when a man is addicted, and gives his minde wholly to the world, to fulfill his lusts, or to enjoy his pleasures, this is to minde Fleshly things.

Then Fifthly, and lastly, it is when a man doth judge of things according to the Flesh: *Non est cogitare, &c.* To minde, is not onely to think of it, but to judge of things. As you have it *2 Cor. 5.* *I judge no man according to the flesh.* If Christ Jesus were here again, I would not look on him according to the flesh. Now when he saith, *They minde the things of the flesh,* this is the meaning of it, that is, they judge of things in an earthly Fleshly way, they judge of the worth of things by the *stability*, not by the *spiritualness* of them. A godly man doth not so, all that he accounts of in the world are *the things of God*, and of the *Spirit*; were it not for that, this world would be a Hell to him: and he judgeth of every man as he hath the *Spirit of God*, he accounts of him as without that,

not worth any thing; a carnal man judgeth of things carnally, as they are fleshly and carnal, and as old *Adam* is set up: so he judgeth by carnal arguments of spiritual things. Thus I have as briefly as I could, opened the meaning of it. I will onely at this time name one Use, and leave the rest till God give another opportunity.

You have heard what it is to be *after the flesh*, and what *the things of the flesh*, and *the things of the Spirit* are; and what it is to *minde the things of the flesh*, and *the things of the spirit*: for we may judge of the one by the other.

Use 1. Now the Lesson, or the Use (as we call it) is this: Hence we may learn and see what the reason is, why divers people notwithstanding all the means used, even among us in this place, and in other places, why they cannot come to understand any thing of Heavenly things, of *spiritual things*. What is the reason? Because they minde them not: and why do they not minde them? Because they are *fleshly*. I have wondred oft times, and I do believe in my Conscience, that had I been here but a Twelve-moneth, and had taken any Natural thing under Heaven, had I read a Lecture of *Philosophy*, or of *Logick*, or any thing in your *Trades*, or *State-business*, there are none either great or small, but could have given some account what the man had said: and yet there are some among you,

you, that though we have been speaking to you as the Lord hath enabled us, almost these two years, yet you are as ignorant, and as unknowing in any thing that hath been said, as if you had been asleep, or had been in your graves all this while. It is a wonderful thing that no word should itick, nothing in the world of all that hath been said.

If we should ask some among us, do you remember any one passage, or any one thing, that the Preacher hath spoken of these two yeares? they remember not one word. What is the reason? You did not mind it: that is the meaning of that word, *Seeing they see not, and hearing they heare not*; that was the plague upon that people in *Isaiah*. When a mans minde is taken up with other things, a man may ride by the door, and one may say, did you see such a man? he came by your eye; I saw him not, saith he, *seeing he saw not*; his eye was on him, but his mind was not, he was thinking seriously somthing else; so, hearing, they heare not. Many times a man heares a sound, and is neare enough, yet hearing he heares not, so it is with many among us, the Lord pittie them, my heart is ready to burst every day more and more, to consider, and think of it; *hearing they hear not* all the year long, there is not one notion or *Exhortation* from the Word that sticks on their souls; the reason is, they minde not, they minde

the things of the flesh, they are feeding some lust, they are providing for some fancy, or when they are best they are contemplating to set up a way of *Justification* by works, and all because they minde not these things. Therefore saith the Lord, *Isa. i. Hear O Heavens, and give ear O Earth, I may well say so of divers among us, Hear O Heavens, and give ear O Earth, for the Lord hath spoken, I have nourished, and brought up Children, and they have rebelled against me. The Ox knoweth his owner, and the Ass his masters crib, but Israel doth not know, my people doth not consider. Hear O Heavens, and give ear O Earth: As if he had said, I expect that Heaven should hear, and that Earth should hear, as soon as this people, and yet there is nothing further from hearing then Heaven, and nothing duller then the Earth, and yet the Prophet would Preach to Heaven and Earth, before he would to this dull people: and sith he, The Ox and the Ass know their owners, but my people have not known me. Why? They do not consider, they do not minde. So, you do not minde what we spake before; that, you that are Drunkards, and Whoremongers, and Swearers, that waste your Estates, and Souls, and Bodies in the service of the Devil, that you are under the Curse of God, and must perish, that there is nothing that you do that is pleasing to God, till you be born again: did you ever minde these things, and lay them to heart?*

heart? Did you ever say, Yonder man speaks really, and tells us the truth? But you go home when Sermon is done, and say, There was a great Company, a *Tbrong*, and he Preached a little too long, and we must go to him again after dinner, and thus you *minde* not; the Lord Jesus pity you: that is the reason that you are ignorant, and will be world without end, because you *minde* not *spiritual* things.

And this is the reason also, why you have carnal people that care not for the *Ordinances* of God, they care not to use those means of grace, that the poor Saints do: why, they *minde* not *spiritual* things, they are like *Gallio*, he *cared* not for those things, he was busie about *natural* things. It was likely he was a wise, judicious man, but he *cared* not for those things. So, to hear Sermons, or Discourses, or Conference of thy Neighbours, or at thy Table of *spiritual* things, thou art like *Gallio*, thou carest not for them, and therefore thou respectst them not.

Therefore desire the Lord to put his law in thy mind. O the maine misery of a man is in his minde, the man is nothing but his mind in a manner; the maine happiness of a man is in his minde, if the law of God be there. Therefore, before ever thou canst have thy heart good, or thy wishes or Prayers good, thou must get a good mind, desire God to put his law in thy minde, for there is the first and main work.

So also for the poore Saint; this is the reason why the people of God are so weaned from the world; those that are spirituall Christians, you can easily cozen and cheat them, and take away all from them, and they bear it very well: Why so? they mind not earthly things, fleshly things. Let the *Devill* come with all the policie, and power of Hell to cheat them in spirituall things, to take away their peace, and crack their communion with God, they will see, & be wise, and resist; but come and cheat them in worldly things, poor creatures they are quier, and part with them: as it is the manner of many of you that are rotten Professors, and Self-seekers, you make it a trade to abuse them, but they are quiet, they minde spiritual things. As a Cut-purse that comes into your shop, and a man mindes other things, he may easily steal: so the poor Saints are made poor and suffering, because they minde God, and heavenly things; or else I tell you, if their mindes were not imployed elsewhere, a Saint could be as cunning, and as wise, and worldly as thou: but thou mayest easily steal any thing from him, and cheat and cozen him, because his minde is upon other things, it is upon Heaven, and those blessed things. Therefore learn that one thing, learn to understand that the main of thy happiness or misery is in thy minde; beg of the Lord to give thee a good minde, to write his law in thy minde; *Withou*

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Without knowledge the minde is not good. Therefore when the Lord gave the people of Israel up, it is said the misery came upon their minde: blindness of heart is hapned to Israel; that blindness of minde, there was the main; and there is the excellency of the Saints. When Paul saw nothing but flesh, yet he rejoyced in God in the law of his minde: therefore look on it as the fountain of all good and evil; if thy minde be fleshly and carnall, thou wilt minde fleshly things, and love fl fleshly things, and walke fleshly, but if the Lord sanctifie thy mind, the Lord will give thee sanctified affections.

SERMON VII.

Rom. 8. 5.

For they that are after the flesh, do minde the things of the flesh: but they that are after the Spirit, the things of the Spirit.

IN the former Verse I told you the Apostle holds forth unto us a great Priviledge, the greatest that I know that a man can have, *That the righteousness of the law might be fulfilled in us*; for it doth protect a man from all evils: for all evil is founded upon this, that a man hath not a righteousness to fulfil the law. And he that
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hath this priviledge, it doth lead him to the enjoyment of all good: for if a man hath a righteousness to fulfil the law, then there is nothing that can keep the Creature from a full enjoyment of his Creator.

Now this Priviledge being so great, the Apostle shews us who they are that are partakers of it, who have the actual enjoyment of it; for the worst fleshly carnal man may come to be a partaker: but he shews who are for the present, and saith he, they are *those that walk not after the flesh but after the Spirit*. That is a sure way to know and distinguish them, but it is a general way; and therefore the Apostle draws down some particulars from this general, that are more known, and easie to be discerned. As in 1 John 5. 1. you shall see there the same kinde of reasoning, saith the Apostle, *Whosoever believeth that Jesus is Christ, is born of God*. How shall we know hat we do believe? *Every one that loveth him that begat loveth him also that is begotten of him*. How shall we know that we love God? *We love them that are begotten of God*. How shall we know that we love them that are born of God? *If we love God, and keep his Commandments*. And how shall we know that we keep his Commandments? *They are not grievous*: and so he goes from a more general, to a more particular thing. So the Apostle in this place, after he had given a general, he comes more par-

particularly to shew it : *They that are after the flesh do minde the things of the flesh, but they that are after the Spirit do minde the things of the Spirit.* As if he had said, If you do not know whether you walk in the flesh, or in the Spirit, I will shew you, I will instance in one thing, I will pitch upon the best thing that is in a natural man, and that is his *minde* ; I will instance but in that : for you may know the Lion by his Paw, you may know the man by his *minde*, for he that is fleshly, *minde* *fleshly things*. As if he had said, If the *minde* of a man (which is his best thing) be altogether about fleshly things, then his *Will* is so, and his Affections and Actions are so : and if the *minde* of a man be upon spiritual things, then his Will is so, his Affections, his Actions, his whole life is so. This is the drift and scope of the Apostle. Now the Lesson we had in hand the last time from the words, it was as I told you the same with the Text here ;

That those that are after, or walk after the flesh, they do minde fleshly things, and those that are after the Spirit, do minde spiritual things.

I gave you two Reasons of it.

I opened it by answering three Questions.

I came to make some Use of it, and finished onely one, which was, to see the reason why carnal fleshly people do know so little of the things of God, though they have so much means, and

and Ordinances, and have time to enjoy them, and have ears to hear, and Books to reade, and yet they know nothing of spiritual things, the reason is, because *they minde them not.* But I shall now proceed.

Use 2. Another word is this, from this way and method of reasoning that the Apostle useth here, you may learn this, That the main and chief misery of a fleshly carnal man, is the fleshliness of his minde. As the chief happiness of a Christian, the choicest piece that is in a Christian, is the spiritualness of his minde; so the worst piece in a carnal man is the fleshliness of his minde. Therefore the Apostle doth pitch upon the worst piece to demonstrate the rest, *He that is after the flesh mindes fleshly things.* As if he had said, You may easily guess at the rest, if the minde be naught. You are wonderfully mistaken when you see a little of your misery, you complain, Oh, I have a *weak memory*, when I am hearing spiritual things I think they are written upon my heart, but I presently forget it, and I am passionate, &c. and that is all my fault. Oh but here is the root, thou hast a *fleshly minde*, and therefore there are *fleshly thoughts*, and *fleshly actions*, all proceed from that.

The minde of a man is either the chiefest Seat for Jesus Christ, or the chiefest Throne for the Devil. If Christ be in thee, there is his Throne in thy minde; and if Satan, the Prince of darkness

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ness be in thee, there is his Palace. Therefore you shall reade in *Luke 12*. Christ throweth out the strong man, the armed man. Now what is the royal seat that the Devil hath in a man? compare that with *2 Cor 10*. You shall see there, it is the Imaginations of the minde, the reasonings of the minde (of which, God willing, I shall speak more after) for as the *minde* is the *chiefe* faculty of the soul, so the reasonings of the the minde are the cheifest acts of the minde. Now the strong holds of Satan must be thrown downe, and be brought into captivitie to Jesus Christ, every thought of them. If thine eye be single, saith Christ, the whole body is full of light, but if thine be evil, the whole body shall be full of darkness. You know that if the eye have light in it, the hands have light to work, and the feet have light to go, and a man knows where he is, what he is doing, and whither he is going, but if the eye be dark the whole body is darkness. Just so, if the eye of the minde have spiritual light in it, then the whole man hath light, then all the whole man hath light, then the will hath light, and the affection and the actions, all have light, but if the eye be dark, if the minde be dark, the whole body is full of darkness. If the Coachman (as a godly man saith) be blinde, then you know where the coach must be. The minde is to the soul and body of a man, as a Coachman is to the Coach and Horses, he guides them

them, and if he be blind, or mad, or drunk, then all goes out of order.

Therefore you shall finde that when God in Scripture doth express the height of the misery of people, he sets it out by some misery that is upon their mindes; and when the Holy Ghost would set out the height of what God doth for Christians, he sets it forth by something that he doth upon their minds. As you have it in *Rom. 11.7.* *What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.* To be blinde, or to be without judgement (in the Scriptures language) is to be a *Reprobate*. Therefore when the Holy Ghost speaks of *Reprobates*, he takes a word that is the same in the Original, and *Reprobate* is the worst word that is in the Scripture: for it is far worse to say a man is a *Reprobate*, then to say he is a wicked man, or a cursed man; for he that is in a cursed condition for the present, may be in a blessed: but, saith he, *The election hath obtained it, and the rest were blinded.*

So, on the other side, when God will shew the chief happiness of a man, he sets it forth by some good he doth to the minde. As in *Heb. 8.* *I will put my law in their hearts, and write it in their mindes.* And if it be said, What shall we do with our wills, and affections, and actions? O saith God, if I be pleased to put my law thoroughly in their mindes, their affections and actions cannot

cannot go amiss: and so poor *Paul*, when he was struggling with corruptions, *Rom. 7.* he ends all with his, *I thank God through Jesus Christ, that though I serve the law of sin in my members, yet my minde is whole and entire for all this.* So that is the chiefest happiness of a Christian to have his minde sanctified, and of all miseries this is the worst, to have a carnal un sanctified minde.

Quest. But it may be you will say, *What is the misery of a fleshly minde?*

Answ. Give me leave in a few short words to set it out unto you, I will tell you what the Scripture saith of a carnal minde, and I desire you to consider of it, and O that God would help us to come out of our formality, that we may think of these things, and consider, Doth not the Minister speak of me, and am not I the man? Now there are these expressions of a carnall minde.

First, the Scripture saith the minde is *blinde*.

Secondly, that it is *vain*.

Thirdly, that it is *rotten*.

Fourthly, that it is *polluted*.

Fifthly, that it is *reprobate*.

Sixthly, that it is *proud*.

Let me open these a little.

First, it is *blinde*, that is, it is *darkness*, that is the word in *Eph. 5. 8.* For ye were sometimes *darkness*, you were not onely dark, but *darkness*

it self. There is not the least spark of spiritual light in thee, if thou be yet in the flesh, if thy minde be fleshly.

Secondly, it is *vain*. What is that? The *Gentiles* that walked in the *vanity* of their mindes, they became *vain* in their imaginations.

What is a *vain minde*?

Vain signifies *empty* in Scripture, as *Solomon* saith, *I saw all things under the Sun that they were vain*; that is, they are *empty*, they have no good in them. So if thou be a carnal man, thy minde is *vain*, that is, it is *empty* of all good; there are none of those sweet Meditations, and Contemplations, and Considerations of spiritual things, it is quite *empty*. Christ saith, *Thou shalt not call thy brother Racha*, that is, *empty*, but thou mayest say so of thy minde, thou mayest say, *I have an empty minde*, a minde that is *Racha*, that is, *empty*. Therefore saith *Solomon*, *The words of the wise are as choice silver, but the heart of the wicked is little worth*: as one godly man saith, his very heart is not worth a half-peny; so I may say of all thy thoughts, that are yet in the flesh, all thy thoughts through the year are not worth one farthing.

Thirdly, they are *rotten*, or *corrupt*, *Eph. 4.*

What is the meaning of that?

I shall it may be speak more of it by and by, but for the present, it is *rotten*, that is, it is not onely *empty* of good, but full of putrifaction, it is
full

full of superstitious thoughts, full of evil imaginations, that are abominable to God, and that rot thy minde, and make it worse and worse, and make it sink before the Lord. *The plowing of the wicked is an abomination to the Lord*, the nearer you come to his heart, the more abominable.

4. It is *polluted*: thy minde being carnal, every lawfull thing, every indifferent thing, makes thy minde fouler and fouler.

5. A d e ke heed, take heed poor soul, after all this, that thy minde prove not to be a *reprobate minde*: you shall have the word in *Rom 1. 28.* you may finde in that Chapter that the people had a little *natural knowledge* of God, but *they did not know him as God, but became vain in their imagination*; they did not delight to keep the knowledge of God, they were sorry that they knew so much of God, because they could not follow their lusts so freely. Well, what saith the Apostle? *As they did not like to retain God in their knowledge, God gave them over to a reprobate minde, &c.* a minde void of judgement, as it is in your Margin, because they had a little knowledge and regarded it not. God gave them up to a *reprobate minde*, a minde void of judgement; that is, such a minde as never should have the knowledge of God any more; you shall know no more, you are troubled that you have a little knowledge of God; saith God, I will take
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away your judgement, and you shall know no more.

6. And then there is a thing worse then this, and that you will think were very strange; it is not strange to say, there is one thing in the minde that is worse then to be *Reprobate*, and yet thus it is; the word is in *Coloss. 2. 18.* it is called a *proud minde*.

What is that?

That is, notwithstanding all the misery of thy minde (and so by consequence of thy whole man) as it is *blinde*, and *vain*, and *rotten*, and *polluted*, and it may be *reprobate*, (I fear it, I fear it) yet notwithstanding thou hast a *proud minde*. What is that? If thou compare it with *Ezek. 28. 2.* *Thou hast set thy heart as the heart of God*; there is no carnal man, but he thinks he is as God, he thinks he knoweth all things: that a man which is a mad man, that is wilde and hath no knowledge, yet notwithstanding that he should conceive that he is wise as God, as full of knowledge as God is in a manner; and therefore you shall see in that place, *ver. 9.* saith the Lord, *Wilt thou yet say before him that slayeth thee, I am God?* Not that men say so with their tongues, but in their hearts, that they are wise as God. As there is many a poor carnal man that thinks he is grave and wise, that he knows as much as all the Preachers in *London* can teach him, and yet he is *rotten*, and *blinde*, and *polluted*,

luted, and it may be *reprobate* too. And therefore learn this Lesson, that if thou art a fleshly man, thy great misery lyes in thy minde; and therefore do not complain so much of the streams as the fountain: go to God, and desire him to *write his law in thy minde*; desire God, not onely to change thy *memory*, but to give thee a *new minde*, and a *new heart*.

Use 3. And from this may follow another word, that is, you may hence learn, you that are but yet simple and ignorant, never conceive that thy heart is *good* when thy *life is naught*, when thy *words are naught*, and when thy *thoughts are naught*, never say that thy minde is good, or thy heart is good. For I told thee, thy minde is the fountain of all thy actions, of all thy affections. And therefore do not say, Sir, though I can talk but little, and though I swear, and be drunk sometimes, yet I have a *good minde* to God; I say that cannot be, for if the Tree be naught, the fruit cannot be good. If I see a few sparks at the top of the Chimney, I am sure there is a greater fire within; if wickedness be in thy tongue, there is a treasure of wickedness in thy heart. If a man hath nothing but baseness, and wickedness, and sinfulness in his life and conversation, I will never believe that that man hath a good heart, for if the heart were holy, it would make the whole man holy, and if the minde be naught, it is impossible but

that the man should be so too.

Use 4. Another word you may learn from hence (if you will give me leave to shew my judgement. For I speak against no man ; but shew what God by his grace hath shewed to me) as I conceive that it is not the will of God that we should conceive that *Jesus Christ did die equally for all men, and redeem all men.* To say nothing of other Scriptures ; for it is a great controversie, and divers godly men do doubt of it from this Scripture, If we say that Christ did die for all men equally, or alike, for those that shall be damned, and those that shall be saved. Then it may be asked, who makes the difference? How comes it to pass that he died for all, seeing there are but some saved? You will answer, that some beleive, and some do not. Then how is it that some do beleive, and some do not? Surely if Christ died for all men alike, then it must follow that surely some men have power to beleive and some have not. But this Scripture saith plainlie, that the mind of a carnall man, his best part is open enmity to God, it is contrary to God: And the Scripture saith, that we are *dead in sins*, therefore a carnall man cannot do any thing that is spirituall, a man that is dead, is altogether fleshly, he cannot beleive, or receive Jesus Christ. Therefore I say, the Lord Christ he gives faith ; it is he that *gives repentance unto Israel* ; and Christ Jesus he hath Purchased it,
(consider

(consider of that) as Christ Jesus hath Purchased Salvation for the soul, so he hath purchased Faith for us, to lay hold upon that Salvation. And therefore besides all other inconveniences in that doctrine (as I have told you before) in my apprehension there is abundance of *pride* in it, that we cannot be content to *take Salvation* on Gods terms: so that it sets up a power in man, that if Christ died for all alike, then this makes the difference, that one man believes, and another doth not, and then a man hath power in himself to believe: whereas this Scripture faith, that naturally we have *fleshy mindes*, and can *minde* nothing but *fleshy things*.

Therefore let us extoll God, and go to him, and desire him to work on us, and acknowledge that naturally we are *blinde* and *dead*, and can do nothing.

Use 5. Then lastly, let me shut up this point (for I shall omit somewhat more that I had to say of it) Every one of you consider your own souls, whether you be *fleshy minded* people or no, whether you *minde* the things of the flesh. If you be, I have a word, a cold word from the Lord to you; I say, if you *minde fleshy things*, (consider of it) the Lord saith you must die, *They that walk after the flesh must die*, whether you be *profane* people (as that is the ordinary distinction) people that live in gross sins, or whether you be *Professors* of godliness, that *minde earthly things*,

things, as many Professors do, you are in a terrible condition. For you shall finde in *Phil. 2.* even in *Pauls* time, saith he, *I have no man like minded, who will naturally care for your estate, for all seek their own.* Ah; what all is this? He doth not speak to carnal men, for he wrote to the *Philippians*, that were good people, but he saw among them abundance of Professors that did seek their own, as where will you have a Professor that doth naturally care for the things of *Jesus Christ*? that is, as you see a loving Mother cares for her Childe naturally, that you need not force her to it: so where is there a man that naturally doth seek the good of the *People of God*, and how he may advance the *Name of God* and relieve the poor Saints, and the like? to do it naturally and freely? For all seek their own, saith *Paul*; that is, we can shew you Professors enough in every *Parish*, in every *Congregation*, in every *Regiment*, in every *Company*, that seek themselves, there are but few that are otherwise, there are but few that naturally seek the things of *God*. And that you may see what a fearful thing it is, (that you may look to it) you shall see in *Chap 3. 18.* For many walk of whom I have told you often: and now tell you weeping: and so in *2 Cor. 12.* Beloved, I do not reade that *Paul* did write weeping to the Church about any thing but about this, and what was it he wept for? They are enemies to the Cross of *Christ*;

Christ; they were not profane men, but Professors; whose end is destruction, who minde earthly things, whose Belly is their god. Who are they who minde earthly things, whose Belly is their god? They did not fall down on their knees, and worship their Belly; but they were such as did take more care and pains for their Belly, and did rise earlier to look after the things of this life, then after the glory of God; and their end is destruction, notwithstanding all their Profession: and you shall know them by this, they minde earthly things. But our conversation is in heaven, from whence we look for the Saviour, &c. Therefore to conclude, this is my meaning, that all that are Professors in this self-seeking age, wherein one may go with a Candle (as the Prophet saith) through Jerusalem; a man may go with a Candle from Westminster to the Tower, to look for a man that naturally minds the things of God, and the People of God, and the Honour of God, and the like. And if they be so scarce, I beseech you consider what a fearfull thing it is; and how the Holy Ghost sets it out here, that their end is destruction, and Paul speaks of it weeping. Therefore let it be thy work now to look to thy minde, though thou profess to be a Saint, whether it be natural for thee to care for thy self, but to do for God but now and then; and it may be after many perswasions thou mayest be brought to do something for God, and for the

people of God : but it is natural to thee to look to thy self, and to thine own honour, and thy own place and prefe ment, &c. The Lord help thee to look to this.

SERMON VIII.

Rom. 8. 5.

For they that are after the flesh, do minde the things of the flesh : but they that are after the Spirit, the things of the Spirit.

I Have spoken of these words in generall, and now I will according to the strength that God shall give me, speake of them a little in particular, that seeing those that enjoy this great privilege to have the Law fulfilled in them, are those that walk not after the flesh, but after the Spirit.

That we may find, whether we walk after the flesh, or after the spirit, I would urge it a little further, and that according to the Apostles method : he pitcheth upon the minde, and the minde not simply considered, but as it is acting, and setting forth the minde, in *minding* : therefore as he takes the chiefest facultie to judge the rest by, so I will take the chiefest act in that faculty,

faculty, that so you may judge of the rest by that one, and so keep to the Apostles method.

Now the chiefest act of the minde (doubtless) is the *reasoning* part of the minde. There are many acts in the minde; as, it *understands*, it *thinks*, it *imagines*, but especially the *reasoning* part: it belongs to the minde to reason concerning things, and *Reason* is the chiefest part, and is called and accounted by Scholars the chiefest part of man; and therefore they say that man is a reasonable creature. Now I say, if we will finde out by the Scriptures what we are, whether we be *according to the flesh*, or *according to the Spirit* (for there is the hinge of it) we must examine it by the *minde*; and not by the minde simply, as it is a *faculty*, but the minde acting, and exercising: and if we speak of the *exercise*, let us take the reasoning part of it, that is the best part, for of all the acts of the minde, the reasoning is the strongest, and that that most immediately flows from the Understanding: therefore if the reasoning of the Soul be carnal, the whole Soul is so, and if the reasoning of it be spiritual, the whole Soul is spiritual: that was one thing that did move me to pitch upon that, it being the chiefest.

Besides, I finde that the Apostle in 1 Cor. 5. 16. he distinguisheth those that walk according to the *flesh*, from those that walk according to the *Spirit*,

Spirit, by the reasoning part; for, saith he, *Henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.* We do not, saith he, henceforth walk according to the flesh; and we know it by our knowledge, we do know things, not according to the flesh, but according to the Spirit; if Christ himself were here, we would not look upon him with a fleshly eye. What this knowledge is, you may see in the verses before: *For the love of Christ constraineth us, because we thus judge, we thus reason, that if one died for all, then were all dead, and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* We know, saith he, that we are spiritual, and not fleshly, by our judging of things, by our reasoning of things; for thus we judge, or thus we reason, that if one died for all, that is, did die for all, then surely we all are dead. And we reason further, that if one man did die for us, and we are suffered to live, we should imploy our life, not for our selves, but for him that died for us. This kinde of reasoning we have that walk after the Spirit, and not after the flesh, therefore I will pitch upon that. And the rather, because the Lord hath been pleased, for ends best known to him, to keep that in my minde, and to fix it so on my thoughts, that I could not pass it by, and I usually judge in
such

such cases that God doth often do it for your sakes.

And therefore according to this Method, we shall observe this D. & ine; or this Lesson:

D. & That those that are according to the flesh; or that walk according to the flesh, are swayed and guided by fleshly reasonings, and those that are according to the Spirit, are swayed and ruled by spirituall reasonings.

True Gospel Belivers are ruled and swayed with spirituall reasonings. and all carnal, fleshly men are ruled by carnal, fleshly reasonings.

For such as the mind is, so is the whole man, and if your reasoning be right, then I dare say, that all the acts of the minde are right: for that is the chiefest, you may judge of all the acts of your minde by your reasoning: and therefore we cull out that for the triall of the rest. I say carnal men are swayed and led with fleshly reasonings, and spiritual men with spiritual reasonings. And this is the most distinguishing Character that I know in the Book of God, between a Christian and another man.

And as the Lord presents it unto me, I shall a little open unto you these terms, *Reasoning*, *Spiritual reasoning*, and *Fleshly reasoning*. That you may understand these, you must conceive that there are three sorts of *minde*s in the world, and therefore there be three sorts of *reasonings*:

ings: for our reasonings are according as the minde is.

There is first a *corrupt minde*, as you have it *Ephes. 4.* *The old man that is corrupt*, that is (to speak in your language, or according to your thoughts) a sinful minde, a minde that is exercised about sinful things: when a mans minde is an evil one, simply evil.

Secondly, there is a *natural minde*, *1 Cor. 2.* at the latter end, it is called there the *natural man*: where I would have you observe by the *ly*, that the *minde* is called the *man* there, the *natural man*, that is, the *natural minde*: *The natural man knoweth not the things of God*; that is, the *natural minde*, for a *man* is denominated by his excellentest part, which is his *minde*, as I told you before.

And thirdly, there is also the *spiritual minde*, which is called there the *spiritual man*: *The spiritual man judgeth all things*; that is, the *spiritual minde* judgeth all things, for it is the minde properly that doth judge, and the man is said to judge, because he hath the minde, or the minde is in the man. According to these three sorts of mindes, flow forth three sorts of reasonings.

1. One is, *corrupt reasoning*, and that is, when men do reason meerly sinfully, according to that in *1 Cor. 15.* the Apostle useth their carnal phrase, *Let us eat and drink, for to morrow*

We shall die. Now here was a kinde of reasoning in this, here was an Argument, to morrow we expect to die, that is, shortly, therefore let us eat and drink, and feed our lusts, &c. Here was a reasoning, but it was *corrupt*. And so in *Mat. 21.* when they had killed the Servants that came to gather the rents, now say they, *the heire is come, come let us kill, and then the Land will be ours.* Here was reasoning, but it was corrupt reasoning. So in *Luke 9.44.* there the Disciples did reason *who should be greatest in the kingdome of God*: there are such reasonings in our hearts: for man is called a *rational man*; and though some men be called *unreasonable men* (as I shall shew by and by) yet there is no man but hath reasonings in him, either *corrupt*, or *natural*, or *spiritual*. There is no act that a man doth, but there is such a nimbleness in the understanding, that it presently draws some Arguments and Reason for it: a man never doth any thing, but he hath some kinde of reason for it, be it what it will be.

Secondly, there is a *natural reasoning*, and that we oft finde in the Scriptures, as in *Mark 3.6.* Christ had there told a *Leper*, that he had forgiven him his sins, the Scribes sitting there, reason in their hearts, *Why doth this man speak blasphemy? who can forgive sins but God?* This was not properly *corrupt reasoning*, but *true reasoning*; *Who can forgive sins but God?* This man

man forgives sins, therefore it is blasphemy: they reasoned right and true, so far as natural light could go, but here is the difference between natural and spiritual light, natural light comes too short, they did not see that he was God. *None can forgive sins but God*, but they saw him not to be God. This was *natural* reasoning. Why? because it was true according to their principle, had he been but a meer man they had reasoned very well: but it was natural, because it was lame, and low, and did not rise up so high as to see that that man was God, and could forgive sins. So *Peter's* reasoning was rather natural then corrupt: *Master spare thy self*; it was natural, and not corrupt reasoning, because it is good for a Servant to give good counsel to his Master. But this was but natural; because though it were honest, in a natural way, yet it was lame, it wanted a principle that was spiritual, to see that it was needful and necessary that Christ should die (according to the Counsel of God) rather then that all the Elect should perish.

Thirdly, there are spirituall reasonings. As there is a spirituall minde; so I say there are spirituall reasonings in all godliness. For all godliness, and every peice of it (as I shall shew) is carried upon reason, only it is spiritual reason. Look upon the whole bulk of godliness, you may divide it into three parts. It consists,

Either

Either in *believing*,
 or in *obedience* } and *doing*.
 Or in *suffering*,

All a Christians life is spent, either in *believing*, or in *doing*, or in *suffering*. Now in all these three you shall see in Scripture that a Saint doth not all these hand over head, as being led by a fancie of them, but clearly upon reason, and the best reason in the World, as I shall shew you anon.

First, for *believing*, look to *Abraham*, who is our patterne, our coppie. In *Heb. 11. 19.* By faith *Abraham* when he was tried, offered up *Isaac*, and he that had received the promises offered up his only begotten son: of whom it was said, that in *Isaac* shall thy seed be called, accounting that God was able to raise him up from the dead, &c. Accounting, or as the Greek word is, reasoning that God was able to raise him from the dead, from whence he received him in a figure. It is said that by faith *Abraham* offered *Isaac*, his only son, he that had received the promise, God had made the promise to *Isaac*; In *Isaac* shall thy seed be called. *Isaac* was his son, and a son that he had in strong way, by an ancient Woman, and his only son, and a son of whom the *Messias* should come. Now there must be a great deale of reason to perswade such a godly Father to kill such a hopefull child, to put him to death, to whom God had given the promise of all blessings

blessings , to all Nations. Surely there
 must be a great deale of reasoning before he
 could be perswaded to do this , and yet he
 did reason that God was able to raise him from the
 dead. This word reasoning in the Greek is a
 word taken from Arithmeticians, that take two
 or three sums, and put them together, and tell
 you this is the result of them : so he did reason,
 this is my son, and all my hopes lie in him, and I
 received him when I was as a dead man, and for
 me to go and kill him, will dash all the hopes of
 my salvation. But on the other side, spiritual
 reason comes in, and saith, that God that gave
 him me in a figure from the dead, that is, as it
 were from a dead woman, and when I was an
 old man, that God is able of his ashes, when I
 have killed him, and burned him, to raise him
 up again, and therefore I will go and sacrifice
 him ; and thence it is that the Holy Ghost saith,
 that God raised him from the dead.

Beloved, there is nothing that seems to be
 more *without reason* then faith, and in faith there
 is nothing seems to be more without reason,
 then for a man to go and kill his Son, his only
 Son, and yet he reasoned, it is said. And so in
Romans 4. He looked not upon flesh and
 bloud, but reasoned from the promise, *so shall
 thy seed be,* What was that? God called him out
 in a clear night, and shewed him the stars in the
 firmament, and said, *so shall thy seed be,* and he
 reasoned,

reasoned, and staggered not, but looked upon God as one that was able to bring it to pass, and therefore it is said, in hope, above hope, he believed.

What shall I speake of *Moses*? You have it in that Chapter, they say, old men are twice Children, but *Moses being forty yeares old, refused to be called the Son of Pharaohs daughter*: some might think what a madness this was? the text gives the reason, he *reasoned*, or he *Esteemed the reproach of Christ greater riches then the treasures in Egypt*; that is, he reasoned thus, here I am in great honour, I may be called the Son of the Kings Daughter, and here I have hunting and hawking, and riches, &c. and yonder are the poore people of God making brick, and there they have burthens laid upon them every day, and are sighing, and groaning, and making spirituall prayers, and saith he, the blessing of God is there, and these riches are but for a time, and there are the riches that are abiding, and blessed, and therefore saith the text, *He chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* Thus you see in these instances that Faith goes all upon reason, upon spiritual reason.

2. And so for *doing*; for obedience, as it refers to *doing*, I will give you that one place, that I had even now, 2 Cor. 5. 14. saith the Apostle, *We thus judge, or we thus reason, that if one die*

for all, then were all dead. And further, this is another Conclusion, He died for all, that they which live, should not henceforth live to themselves, but to him which died for them, and rose again. There is no act of obedience that a Saint under the Gospel doth, but it proceeds from Gospel Spiritual reason: Christ died, God reveals this in the Scripture to me, and he seals this to my soul, that he died for me when I was the veriest enemy in the world; why then there is all the reason in the world, he dying for me, that I should live to him, and serve him all the dayes of my life; he redeemed me, and paid a rancome for me, there is all the reason in the world that I should live to him: you must not think that the people of God take so much pains to deny themselves, and to be carried on in such hard and rough wayes, but that they are carried on in a way of spiritual reasoning.

3. And then for *suffering*, which is another part of a Christians life; you shall reade in *Rom. 8.18.* *If we be children, then heirs, heirs of God, and joynt-heirs with Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy of the glory that shall be revealed in us. Reckon, or I reckon,* for it is the same word in the Greek, that is, he did put the two sums together, as one learned Expositor saith, he put all the sufferings on the one side as
light

light things, as short things, and the Priviledges of the Saints on the other, that we are *sons, and heirs, and coheirs* with Christ, and that if we suffer with him, we shall be glorified with him; and so after all his reasoning, he saw it was better to undergo sufferings with Jesus Christ, considering the gain and the loss, putting them both together in the Ballance, and therefore he resolved to suffer any thing that God should lay on him. So if we compare this place with *2 Cor. 4. 16.* *For this cause (saith the Apostle) we faint not, but though our outward man perish, yet the inward man is renewed day by day: for our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory.* We have abundance of afflictions, as it is known to you *Corinthians*, as he saith before, *We are afflicted on every side,* there was a great deal of affliction, and yet notwithstanding he did not faint, he was able to go on, and suffer: Why so? Not phantastically, or rashly, as many a carnal man may do, for it is not so with a Saint, he will choose dishonour when he may have honour, but it is upon good reason, I will tell you why; because *though the outward man perish, yet the inward man is renewed day by day:* and therefore saith he, *our light afflictions which are but for a moment, they work to us an exceeding eternal weight of glory.* As if he had said, the afflictions which are now on me, how-

ever you may conceive them to be great, yet in the Scales of spiritual reason, I see they are but light, and little in comparison of what the wicked shall suffer, and what I have deserved; and it is but for a moment, it is but for a time, and it doth work an exceeding, excessive weight of glory, and therefore I have all the reason in the world to suffer afflictions: for, if the outward man suffer, the inward man gets by it; and if it be light, there is a weight of glory; and if it be for a moment, there is an eternal weight of glory. And saith he, *We do not look at things that are seen, for they are temporal, but at things that are not seen, which are eternal.* We look at things in a spiritual way; and thus, saith he, I bless God I do not faint. And thus we have opened the Lesson to you, that they that walk according to the flesh are led by *carnal reasons*, and they that walk according to the Spirit, are ruled by *spiritual reasons*.

Now before I come to prove the Doctrine unto you, to make way for it, because in my apprehension it is a spiritual thing (as I shall shew you hereafter :) There is nothing that I know in this blessed Book, that may help you in a clearer way to discover your estates to you in a spiritual way, for such as the *man* is, such is his *minde*, and such as his *actions* are, such is his *minde*, and we may better understand the *acts* then the *minde*, and we may better under-stand

stand both, then the man. And therefore that you may understand this, I will lay down three things before-hand, before I come to prove the Doctrine, or to apply it.

The first is this, there is in all godliness, in every part of it, excellent reasons, there is the purest, sublimest, excellentest reason in godliness, Beloved, I may say, and say truly of godliness in a spirituall sence, whatever you may say of *Logick* in a naturall way. *Logick* is the art of reasoning, that is the definition of it, it is the right of reasoning, so godliness is the right art of spirituall reasoning. There is not one dram of right spirituall reasoning but in a godly people: and there is not one act in godly people but it is carried on upon the purest, and sublimest and excellentest reasoning that is; it is such a kind of reason, that the Apostle calls it demonstration, that is the surest reasoning in naturall *Logick*. Now in that you have other kind of reasoning, as conjectures, and probabilities; and other topicks; but godly reasoning is demonstration, as the Apostle saith. And therefore in *2. Thess. 3. 2.* Wicked men that have not faith, they are said to be unreasonable men; he is a wicked man that hath not faith, let him be never so honest, or civill, yet in Gods language, if he have not faith he is a wicked man; *Paul* prays that he may be delivered from unreasonable men, from absurd men as you have it the margin.

Now what is it to be absurd? you say when a man carries himself illfavouredly, that is absurd; properly then when a man reasons not rightly, it is absurd, as to draw wrong conclusions from premises; as to say such a Towne is garrisoned by the King, therefore *London* hath the plague, this is absurd. Now all the actions and doings of wicked men, they are absurd, there is no more hold of them, then of a rope of sand. A wicked man may have naturall reason, and corrupt reason enough, but he is an unreasonable man, he hath no spirituall reason.

And hence it is that godly men, spirituall men are so constant in their Spirits, and in their wayes; indeed they are not absolutely constant because they are godly but in part. As you may see in natural things, the difference between a man that is at full age, and hath reason, and a Child that is not come up to reason, as the Scripture saith, *Be not as little children, tossed to and fro*. Now what is the reason that a Child is so inconstant; he will love a thing to day, and have it to bed with him, and to morrow he will cast it in the dirt? it is because his actions are carryed by fancie, and he hath not reason to rule and sway him. Now you know a man doth not do, and undo things like a Child: See what difference there is in a naturall way, between a man at full age, and a Child at three or foure yeares old; so much, and more difference there

is between a godly, spirituall man, and a naturall man: and that is the reason, that when a godly man, hears a natural man discourse, & say he will do this, and that, he will go to the Wars, and he will take this, and that Garrison, he smiles at it, because he knowes, he will not be constant. Take men all along in these Wars. for some yeares past, whether they were Commanders or others, you shall see how many brave resolute men both went forth, and were here in the Parliament at home, and where are they now? But now take a godly man, either in the Army or elsewhere, and you cannot say of him, he was so, because he is so; because he hath some reason to carry him along, that the other hath not; he went for the glory of God, and the respect of that continues with him, the other went out for a shew, for a blast, and so are turned about with every wind like a Weather-cock, and all this for want of spiritual reason.

Moreover, it appears by this, why the Saints that are godly and spiritual are so comfortable, even in the worst condition, and why other men are so apt to be dejected. Take a Saint, and put him into any condition, and he knows how to *rejoyce in the Lord*. Take a *Paul*, or a *Silas*, and put them in Prison, and let them be to be hanged to morrow, and yet they can rejoyce and sing, they can *rejoyce in tribulation*, as well as in prosperity, but now men that have not faith,

that are not spiritual, though they laugh loud sometimes when they are in prosperity, yet when affliction comes they are down again; and this comes from hence, not because godly men are mad-men, that they can rejoyce in Chains as men in *Bedlam* do, but it is from *spiritual reasoning*. When they are in affliction, they can reason; I am now in much shame and poverty, but I know that they that are in Christ, all shall turn to their good; they are Christs, and all is for their salvation. And thus they will draw from the Scriptures, by the help of the Spirit of God, such kind of Arguments as will draw them up, and fill them with joy, even in the worst condition, which because the others have not, they are up and down, though their laughter be louder, as *Solomon* saith, yet it is but as *the crackling of thorns*, that end in smoke, and smother, and ashes. Oh, the godly are endued with a great deal of spiritual reasoning.

And hence it was, because there is so much reason in godliness, that the Doctrine of the Gospel of Jesus Christ by a few Fisher-men, and contemptible men, without any force of Arms, without any Sword drawn, they have been able to break the great Emperour of the World, and to plant Religion over a great part of the world. It is true, there is no natural reason in it in the world, that a hundred, or half a hundred should go forth, and tell a story of a man that was a

Carpenters

Carpenters Son, a poor man that was at last *hang-
ed upon a Tree* by the *Jews*, and buried in a
Grave; and for a company of poor men that
had no Oratory in the world, to go and tell peo-
ple, that by this man is salvation, and that they
must believe in him, and that they had no power
in themselves to do it; and that if they did be-
lieve in him, they must deny themselves, and fa-
ther, and mother, and lands, and life, and then
they should have a *Reward*, they knew not where
nor whence, hereafter in Heaven, but nothing
in this world; which there was no natural Rea-
son to perswade them to, and there was no
Sword to command them; for their Commis-
sion was onely to tell men, that if they *believed*,
they should be saved, and if they did *not believe*,
they must be damned, and yet we see the Gospel
hath prevailed in many Kingdoms of the world,
more or less. Now when *Mahomet* came, he
comes as a great man, and when he was asked,
How will you prove your Religion to be true?
He takes a Sword, and saith, *By this*: Such is
the Doctrine of the *Turks* and *Persians*; but
the Doctrine of the Gospel came not so.

Now you must not conceive that the Gospel
works like a *Charm*, that it works upon men
like mad-men; but hence it comes to pass, that
though there be no *natural reason* in it, nor the
wisdom of men, yet they speak in demonstration
of the Spirit; they speak the *wisdom* of God to
them

them that are perfect. There is spiritual reason in every piece of that Doctrine that is able to satisfie a man; and were there not stronger reason then any is in the world, men would never yield to it. Thus I have given you a few hints, to shew you that there is abundance of profound reason in godliness.

Besides, when we see that godly men are so *meek, so gentle, so easie to be intreated*: Whence is this? From the strength of *spiritual reason* that is in them. As it is in natural things, you know *women are the weaker vessels*, the Scripture saith so, and they are more apt to be *froward* then men. Why so? because there is not such strength of reason in them. Now men that are at full age, and have strength of reason, they will bear unkindnesses, *it is the glory of a man to pass by an offence*; it is the wisdom of a man to pass by an injury. Now as it is in natural things between a man at full age and a childe, such a difference there is between godly spiritual men, and natural men; most natural men are froward, and peevish, and very ungentle, and hardly to be intreated; but the godly, as far as they are godly, as far as they have the *wisdom that is from above*, they are made gentle, and easie to be intreated; because they have spiritual reason. As for instance, suppose a man offer another a great deal of unkindness, and speak very ill of him; natural reason would say, Why should he

do

do this? or why should I bear it? But spiritual reason comes in, and saith, *When they curse, do you bless*, and the scripture teacheth me, that *Christ loved me when I was an enemy*, and so should I do to others. There is nothing that may provoke a godly man, but if he hath the use of *spiritual reason*, he may keep his heart meek and calm as may be. Now you must not think that the Saints are stocks or stones, for a Saint hath as much apprehension as a natural man hath; but he hath *spiritual reason*, that he can shape the wrong done him in a spiritual Mould, and so carry himself meekly and quietly.

Moreover, there is reason in godliness, and hence it is that the godly in times of Confusion they can see their way in the midst of the mist, when all others are at a loss, and know not which way to go: a godly man can by *spiritual reason* seek out his way, as there is a full instance in these Times; all carnal men are at a loss, and think that all Religion is gone into *confusion*, and one Governour is gone, and another come, and one man is of *this opinion*, and another of *another*; the whole World, even those that are meer *Spectators*, they know not which way to go, yet now the Saints that are spiritual, they can serve God as fully and as sweetly as ever. Why so? because though the others are at a loss, yet they have their eyes in their heads, and can see their way.

And

And hence it is, by this *spiritual reasoning*, that the view and contemplation of their lives past is so sweet to them, and affords them so much comfort, as far as it was *Religious*, whereas they remember their sinful actions with shame, and natural actions with sorrow: when we come to be men, we cannot endure to think of our carriage when we were Children, as making little Houses of straws, and of clay, &c. When a man comes to be a man, he rejoiceth more that he hath gotten such a House, and purchased such Land, and he rejoiceth in his Wife and Children. There is more pleasure in the remembrance of a rational act, then of a fantastical, though when we were Children there was more pleasure in a fantastical act then in a rational, as a Child hath more pleasure and will to make Pyes of Clay, then a man hath to purchase a House and Land. So look to your lives past, you shall see abundance of corrupt acts, that you are ashamed of; *What profit had you* (saith the Apostle) *in those things whereof you are now ashamed?* you are ashamed to think of your *drunkenness*, and *cozening*, &c. and you look upon natural acts with sorrow; but look upon any spiritual godly act, what you have done for Christ or the Saints, the comfort of them is as much at the present as when you first did them, and that is a sign that they were spiritual, otherwise the comfort of them would vanish away. Those things that

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We do out of reason, have a more *lasting sweetness* and comfort then those that we do out of lust: that is the reason that if a man did a thing for God, though it were forty years ago, yet the sweetness of it is fresh now, it is not so in natural or corrupt actions, you befool yourselves in the one, and blame yourselves in the other; but spiritual actions, you rejoyce in them.

Again, from this it appears that there is reason in godliness, because godly men are not caught with chaff, they are not caught with lusts as natural men are: you know little Children, how you may catch them with a *Baby*; or a *Top* and a *Scourge*, all the year about, you may feed their fancy by bringing them some new Toy home, but a man of forty years old you cannot please him with a *Baby*, or with a Horse of wood, &c. Such is the difference between a natural man, and a spiritual man, you may please a natural man, and catch him with a good Office, or some such thing, but take a through, full grown spiritual man (as we have, blessed be God, some instances in the *Army*, and in the *Parliament* and *City*) you offer him chaff when you offer him these things, when you would tempt him to leave God, and to embrace the World. That *German Beast*, as it is said of *Luther*, will not be caught with Gold, such a man will not be caught with a Bribe; a Saint can
out-

out-reason all such lusts, he sees they are but the pleasures of sin for a season. Thus it appears to you that in godliness there is a great deal of reason.

Now let me adde this before I go further, there is the *profoundest* and most excellent reason and reasoning that can be in godliness, and I will demonstrate it to you in three things. That there is *Reason*, you have heard: Now I shall shew you that there is the *profoundest* and the *best Reason*, and that there is no reason to be compared to it.

First, Because that in godliness there is a *light* put into the Soul, whence a man may reason: for man cannot reason without *light* put into the minde. That is the reason why a Horse cannot reason, because there is no *light* in him, Understanding to deduct one thing from another. Now the light we have in natural things is very uncertain, and dim and dark, by reason of *Adams* sin, you see in natural things how imperfect Arts are, as *Physick*, &c. Why? because the principles are few, we gather some things from Herbs, &c. the principles are not clear, but such men have tried such and such Conclusions, and so they make up an Argument, but this is but dim.

Secondly, There are in Nature but dark and *confused Principles*; for Reason is a deducting of one thing from another: Reason is a dividing,

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as if you should see the River *Nilus*, they draw the River from the main Channel to a lesser, and from that to another: So *Reason* is nothing but the drawing forth of the light that is in a man, to this or that use, according as there shall be occasion. Now in Nature we have but *dark principles*, and therefore we cannot draw things certainly: but in godliness, there are such principles, that every thing in the Gospel is called clear *demonstration*. Demonstration, that is, when a man sets forth a thing, when he proves a thing essentially, and infallibly: demonstrations are infallible, if they be truly and clearly drawn. So then the meaning of it is, that all the principles of the Gospel they are clear, and plain, they are demonstrations infallible to a spiritual minde: a carnal man may doubt of them, but we speak wisdom to them that are perfect.

Thirdly, and lastly, the *faculty* of the Soul whereby we do apprehend this light, and in which we retain these principles, it is a great deal more excellent. I say the *faculty*, that is the *spiritual minde*: for I told you before, there were three mindes. This *spiritual minde* is nothing else but the *new Creature*: there is in a Christian the old creature and the new creature; and the Scripture ordinarily calls it the *old man*, and the *new man*.

What is the *new man*?

Nothing

Nothing in the world, but God puts as it were a *new understanding* in him; that is, he puts a *new light* in his understanding, and frames his understanding to be capable of that new light: for the minde we have naturally cannot receive spiritual things. Therefore it is not onely a new quality, there is something more, or else God would not call it the *new man*, but the new quality, which he doth no where in Scripture: the Lord frames in the Soul a capability, a faculty to apprehend and reason upon Spirituall things; and this is called the *new man*, and this comes from Jesus Christ, and his holy Spirit, and is upon the growing hand more and more.

Now the other faculty, the *natural faculty*, is corrupt with lusts: *The old man is corrupt*. And when I say the *old man*, you must take the natural man, as well as the sinful man. *The old is corrupt*; what is that? he is corrupt, that is, he is *rotten*. How comes he to be *rotten*? He is corrupt by reason of the lusts of it: as it is with Timber, it would continue a long time, if it have not rain come upon it, but if rain falls on it, it makes it decay: so the natural minde, the natural faculty in *Adam* before he sinned, was a great deal more clear, and therefore *Adam* was a better *Naturalist* then any man, then all the men in the world; *Adam* was a better *Navigator*, a better *Physician*, a better any thing. But as sin rased the law of God out of mans heart,

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so sin begun to rot and corrupt the natural excellencies of man, as his minde, &c. and that right reason that *Adam* had before his Fall: you see how he did name all the Creatures, and what wisdom he had, but after his Fall, sin had not been long in him, but he was more corrupt. As you see in a house where there is a hole in the Thatch, if the rain come in but two or three dayes, the Timber will not be much rotted, but in time it will spoil: so we see after, when sin came to increase more in the dayes of *Cain*, man was more tainted; and yet surely, then Natural knowledge was more excellent then now it is, for you see what Inventions they had, *Gen. 4.* of *Musick*, and *Building*, and *Tents*, and many things that they invented in Arts.

But you will say, *It is an easie thing to make Tents and Organs.*

It is an easie thing to perfect a thing that hath been Five thousand years finding out, but were you now to finde out the thing, it were not easie. Now I say that sin doth rot, and rust the Nature of man more and more; and as sin gets head more, so more and more it will rot the Faculties of man: but the faculty we have in the *new man*, it is new, it was never tainted, never any drop came into it to corrupt it: for when God creates the *new creature*, he makes it a more excellent piece then he

did the old; and this grows more and more: and therefore seeing there is clearer light, and excellenter principles, and a profounder faculty, there must needs be a more blessed and glorious way of reasoning in a spiritual way, then in a Natural way. I had thought to have gone over the other two things premised; but the time is past, and therefore I will onely now conclude this with one or two short words of Use.

Use 1. And first of all, I will here in love admonish you that are the people of God, to take heed of that devise of Satan whereby he would perswade the Saints that there is no reason in godliness. Reason is a word that is much prejudiced among Professors; and if a man speak of *Reason*, they are ready to flight it, and say, *Shew me Scripture*; as if sound Spiritual Reason, and the Scripture, were contrary one to another: they are ready to say, *What do you talk to me of Reason, shew me a Text for it.* It is true, we must not talk of carnal, corrupt Reason, that is abominable, nor of Natural Reason, that is too short; but we may and must, in any thing belonging to godliness, take in Spirituall Reason, and if it hold not with Spirituall Reason, do not admit of it, let it be what Opinion it will.

Most of your wanderings and mistakes do
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arise from want of observing spirituall reason: we reject reason, and go and take a place of Scripture, and so hand over head go along, and not deduct things, as *Paul* and *Abraham* did. But beware of this, for there is nothing in godliness but thou mayest find sound reason in it; there is no absurdity in godliness; absurdity belongs to wicked men that have not faith. Take heed of rejecting all kind of reason in godliness; reject carnall reason, and expect godliness to be above naturall reason, but if there be not spiritual reason in what thou doest, it is not of God.

Secondly, it is a word of exhortation, or invitation to you that are carnall, that you would come in and receive Jesus Christ, that you would embrace Christ, and godliness by him.

Why so?

Because there is nothing in nature that may take with man, but there is that in a more excellent way in grace, if men had grace to heed it. You know what takes with men in nature ordinarily, most of mankind are weak, and come not up so high as to action, and contemplation; but you know what takes with them, *Riches, and honour, &c.* Now the scripture tells us in Christ we shall inherit all these things: some affect liberty, here is that also, *If the Son make you free, you shall be free indeed.* And whatsoever man can fancie, faith Christ, come and buy of me Gold, and Rayment, and Milk, and

Honey, and Kingdomes, and Crowns, and whatsoever the nature of man is capable of. But there are some that feed not upon sensuall things, and to tell them of pleasures, and Honour, and Riches by Christ, doth not so much take them : but thou art it may be an intellectuall man, that studieth the contemplation of things that belong to the understanding, if thou wilt come to Christ thou shalt find such matter for thy understanding to work on, rationall things that thou wast never acquainted with before. There are some men if you should give them all the contentments in world, yet if they had not rationall companie, and Books suitable to their understanding, you could never content them : for indeed that is a greater delight by far which is suitable to the understanding, then that which fits the fancy ; and therefore when that is fastned on, the other will be gone. As a child, when he is child, he loves tops, and trifles, and the like, but when he comes to be a man he flights them. So a man that loves riches, and profit, &c. in a natural way, if he come to studie the arts, he will flight riches. So if ever you will draw the man to godliness, you must give him something that will delight him, delight his intellectualls. Now I say there is that in godliness, which all that is in humane Books, is not to be compared to it, it is but folly in comparison. I will instance
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in one place, *Prov. 8. 10, 11, 12.* Where *Wisdom* doth cry out in the streets ; The meaning is, *Jesus Christ*, who is called *Wisdom*, is inviting poor sinners to come to him, *Receive my Instruction*, (saith he) *and not silver, and knowledge rather then choyce Gold.* Solomon, or any wise man would prefer instruction before gold and silver. *For wisdom is better then Rubies, and all things that may be desired are not to be compared to it.* These are sensual things, what is there more in a *Ruby* then a *Pebble*, but onely the fancy. Now *Wisdom* is better then *Rubies* : And wouldst thou know where to have this *Wisdom*? *I Wisdom dwell with prudence, or with subtilty*, as some reade it, *and finde out knowledge of witty inventions* : there are not in all the world such *witty inventions* as there are in godliness.

A Christian findes out more *witty inventions* in a spiritual way in a day, then a hundred natural men do in all their life time. And inventions in a spiritual way, are far more taking with a man, then those in a natural way ; *Come to me, and I will give thee knowledge of witty inventions*, such matter for thy invention to work on, as thou never hadst before, I will discover such as shall satisfie thee. I have known one once, that was ready to be distracted, because he could see nothing in the world that could satisfie his understanding, he saw all

the world was but a Whirlpool of *vanity and vexation*; and just as he was going to turn mad, God let the manifestation of Jesus Christ into his Soul, and that satisfied his understanding, there was a fit subject, there was all the choyce reasonings in the world to work on; there was enough to satisfie his Will, and to keep him in his wits, and to make him comfortable and joyful, or else he was confident he should have been distracted.

For in natural things there is a little comfort, but alwayes man looks upon the back of it, he looks behinde it, and saith, What shall I do when this is gone?

Now when Jesus Christ comes in, he satisfies the soul; a man looks not behinde Christs back, to say, What shall I do when Christ is gone? but he, and he onely is enough to satisfie a man: therefore art thou a man given to contemplation, and study Arts, be advised by Jesus Christ, this is the way to finde out *rare inventions*, to come to Jesus Christ, and study the deep things of the Gospel, and there thou shalt finde out *witty inventions*, and devices world without end.

Use 3. One word more, and I have done. Lastly, hence it doth follow clearly, that godly men that are truly godly and spiritual, I do not say every paltry hollow-hearted Professor, but a godly spiritual man, is the wisest man. Why so?

so? because he hath the most excellent and profound reason, he hath a mass of rationality, that the world knows not of. We may say of a godly man, as the Heathen said of a Learned man, *A Learned man hath four eyes, and the Valgar hath but two*; so a godly man hath three eyes, and a naturall man hath but two, and scarce that: a natural man can reason things, but it is with a corrupt, or natural eye; but a Saint can reason with a spiritual eye. Natural men have but a little dark light in natural things, but a spiritual man can reason in natural things, and in spiritual too: *Wisdom is justified of her children*. If a Plow-man should come to Oxford, and hear their Disputes in *Logick* or *Mathematicks*, he understands not the terms, and would think that they were mad, yet *wisdom is justified of her children*; they that know what those *Arts* are, they will say they disputed very well. So the world condemns godliness, and thinks that godly men are mad men; but *wisdom is justified of her children*. You call it foolishness; saith Paul, but we speak wisdom to those that be perfect. And therefore you shall have the godly usually when they are described in Scripture, they are called *wise men*, as it is often in the *Proverbs*, the wise man and the Fool are put in opposition, the one to the other; the wise man is the godly man, and the foole is the sinfull man, let him be as wise as he will be: & excellent

s that word, 1 *Cor.* 2. 15. methinks it is a word that should take with us, *He that is spirituall, judgeth all things, yet he himself is judged of no man.* What is the meaning of that? that is, put a spiritual godly man, with any natural man in the world, let him be never so wise, he is able to see through the naturall man, and to know his principles, by which he goes all along, and the end he aimes at, and what he is like to do, but the naturall man is not able to judge of his principles. As you see he that hath a darke Lanthorne he can see every body as he goes, but no body seeth him; and that is the reason that naturall men do so little good in their places because they cannot discern other men. We have seen brave men imployed about actions and designs, but they cannot judge spiritually, and therefore they do not prosper; Why? because some flatterer comes, and cheats them; they want their dark lanthorn, a godly man is able to see through a naturall man, and to see his principles and ends, and as a wise man, will fetch it out. He can judge of things naturally and corruptly, because he hath been so himself, and he knowes how to judge spiritually, which the other cannot do. That is the reason that a godly man in a Committee, or a few in the Army or Parliament, they can tell how farre their principles will carry them towards God, or any good work; therefore I would to God
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this poore Kingdome would be wise at last, that if there be any business that requires wisdom, either in Parliament, or Army, or Committee, or Citty, that they would put in godly men; they have their dark Lanthorns, they can see through things, and will not be taken with chaff as others may: you see how God hath prospered and blessed them, and how they have continued constant. Therefore I say henceforth let us not in any place or business look so much to our kindred, or neighbours; or carnall relations, but that God would teach us to choose godly men in all places, they are the only wise man, and can judge of all others, and are judged of none; if we do not thus, I feare we may repent it when it is too late.

SERMON IX.

Rom. 8. 5.

For they that are after the flesh, do minde the things of the flesh: but they that are after the Spirit, the things of the Spirit.

YOU know the last Point we named to you from these words, was this, That true Gospel Believers are ruled and swayed with Spirituall reason, and all carnall fleshy men are ruled by carnall fleshy reason.

I opened it to you. I told you there are three mindes spoken of in Scripture. And as there are three mindes, so there are three sorts of acts, or reasoning:

Corrupt	} Reasoning.
Natural	
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I premised three things, before I could come to prove the Doctrine.

The first was this, That there is excellent reason in all godliness; there is reason, and the best reason, as I shewed you at large, and made two or three Uses of it.

Now to go forward a little. The second thing,

thing briefly that I must premise, before I prove this Lesson, it is this :

The reasonings of the Soul, are the highest and excellentest acts of the minde.

As the Minde or Understanding is the highest faculty of the Soul; so the reasonings of the minde are the most excellent, and most immediate acts of the minde. The Minde is Christs or the Devils chief Throne. If Christ be in the Soul, he keeps his Palace in the Minde; if the Devil be in the Soul, he keeps his Garison in the Minde. So the reasonings of the minde are the chief strength of the minde, the immediate flowings of the minde. The whole acts of the Soul are like the *New River*; it comes to *London*, and then you have Conduits to receive it, and those send it to Wooden Pipes, and those send it to Leaden Pipes, and so to your Kitchens and Cellars: So the Soul, the Minde is as the *New River*, the reasoning of the Soul, that is the Conduit that receives it first; from the reasoning it comes to the Will, and Affections, and then it goes out into the Actions: so the reasonings of the minde are the first, and chiefest, and supreme part of all the actions thereof. Therefore if the minde be naught, the whole Soul is naught; if the reasonings be naught, the whole soul and life is naught also. But because I would pass from that, the Use of it in a word is this: that

Hence

Hence we see the reason, why the wisest men, the most rationall men, are usually the worst men; because they have more strength of Reason then other men: the Reason being corrupt and naught, the stronger that reason is, the worse the man is. Therefore if I have a childe or a friend that is a wicked man, if he be not made a good man, I wish he may never be very rational or reasonable, because the stronger his Reason is, being corrupt, the more ill he is in his will and affections, when men are mad with reason: many of the Vulgar are *mad without reason*, they will hate a thing upon hear-say, O such a one is an *Independent*, and this, and that, but when men are mad *with reason*, when they have wicked reason, they are mad to purpose, they are mad *with a vengeance*, as we say.

And that is the reason that the Apostle saith that the Lord hath not *chosen many wise, nor many Noble*, but *simple people*, and *simple things*, God doth not ordinarily do it. As now in the Army fighting abroad, usually they do not take great, strong *Garrisons*, but little pettie ones are taken to and again, daily. So, *Not many wise men are called*; God takes some strong *Garrisons*: for it is a strong *Garison* of the Devil, when a great learned man is without the Spirit of God; it is like *Portsmouth &c.* fortified strongly, God may take away the weapons

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pons of the Devil, and the principal Ordinance he hath, is Carnal Reasoning, but God doth it not ordinarily.

It was a Saying of a godly man, and a rational one too, he shook his head and said, *I wish many times in the year, that I were deprived of this Reason that is in me, that I might be wholly without Reason, that there might be liberty for faith to work.* He meant that natural reason comes, and hinders faith, and crosseth spiritual reason.

Reason is so troublesome, if it be carnal, and natural, and un sanctified, that the more any man hath of it, the more enemy he is to God. Therefore, O that God would unbewitch, and undeceive you, and all the people of *England*, that you would not make men your guides, as they are indued with Learning or Reason, but the Spirit of God. Go to any Parish, or Town, or place, and talk with any man about Heavenly things, and ask him why he doth *think thus*? He will say, we have a Learned Doctor in the Parish, and he saith so, and he doth so. The Lord hath said that our *Sun shall be turned into darkness, and our Moon into blood*; that is, all these glorious natural things shall be dashed in the *last times*, and God will exalt his Spirit, *Isa. 59.21.* since God hath promised it, let us expect it: observe what man in the Parish hath most of the Spirit of God, and of spiritual Reason,

Reason, and hear him, and be advised by him, and say of your great Doctors and learned men, If God be not in them by his Spirit, the more Learning, and the more Reason they have, the more enemies they are to God, and therefore I will have nothing to do with them. There you have two things.

The third thing I shall premise, is, That the reasonings of the minde are the chief distinguishing Character of a man, by which principally above all things one is distinguished from another, good men from bad: for the Apostle doth not reason here, from a *known* thing, to a *darker*; for he reasons from the minde, and the acts of it, as if he had said, That is the chiefest main way, whereby to know the *whole man*, whether he be fleshly or Spiritual.

In natural things, the more essential the difference is, the more certain and sure it is, and rationality is essential to a man, you may distinguish a man from a beast otherwise; a man hath but two Legs, and so may be distinguished from a Horse, that hath four; but this is not so certain a Character: but when you say man is rational, that distinguisheth him from all Birds and Beasts. So there are many things in godliness that you may partly know a Christian by, by his Works, and Affections, and Actions, and by his Company and Carriage,

age, you may know him a little from another man, but these things are outward and external; but his *Reason* is essential to him, you may know him above all these by his reasoning in his soul, that is the most essential thing to a Christian, as Reason in it self considered is most essential to a man.

Consider this, for this is a thing by which you may understand clearly, what you are made of, and what you are. There is nothing in godliness but an Hypocrite and a wicked man may come up to it, unless it be this, to be carried on by *spiritual reason*. As for instance: a wicked man may know God, he may have a great deal of knowledge of godliness, and (to our eyes) of the spiritual estate of godliness, *Heb. 6*. He may be enlightened, he may discourse well, and Preach excellently, and Pray spiritually; he may have much knowledge, and all the Saints in the Countrey may account him constantly a chief Professor, and a most excellent Christian; nay, he may love all good things in a sort, or for the most part: a natural man that is but commonly wrought on by the Spirit of God, he may love Prayer, and Hearing, and Reading, and giving to the poor, and other good works, he may love and delight in it, as *Herod* did to hear *John* speak, he may love it for some carnal circumstances about it, and though he love it, yet all runs upon the wheel

wheel of carnal reason. As for instance, I love very much to give to the poor, because the pride of my heart will be much satisfied in it. I would be held an eminent Professor, and I invite Saints to my House, and I quarrel with them if they come not, but it is to hold out my Vain-glory, not out of spiritual love in my Soul. So there is no piece of godliness, but it may be clothed with such Circumstances, that a natural man may love it, an Hypocrite may do every thing in godliness, and be an Hypocrite when he hath done.

But here is the difference, a Saint loves good, and that flows from *spiritual reason*, and he doth good from spiritual reason. As for instance; I do not give to the poor to keep correspondence, and to be well thought of, and because I would be accounted such a Professor; no, but I do it from spiritual reasoning, Christ loved me, and therefore I will love my Brother. So whatsoever a Saint doth, spiritual reason draws him: and this is the most essential Character that distinguisheth an Hypocrite from a true Christian. It is not loving, or knowing, or doing of good, but it is the wheel that it goes on, whether it be spiritual or carnal reasoning.

Quest. *But may not a good man do some actions from natural or corrupt reasoning? how is that then a sure Character?*

Ans.

Answ. A good man may do an action from carnal reasoning; but a carnal man can never do good from spiritual reasoning: as that speech *Peter* in advising of Christ not to go to *Jerusalem*, it was partly natural, and partly corrupt reasoning: but that you may see this clearly notwithstanding this, you may discern him hereby, that

In the *first* place, a Christian is moved by spiritual reason, and in the *second* place, he may be moved by natural reason: as suppose there be a good *Minister* that is full of grace, that desires to do good, and yet he and his family is ready to starve; the first thing that he blesteth God for, is, that he hath opportunity to teach Christ to the souls of poor people; that is the first, but next he saith, and blessed be God that there is a way to support my family; natural reason is tyed to spiritual, as the little boat is to the Ship.

2. *Secondly*, though a Saint may be carried to an action with corrupt reason (that he pays dear for) yet the whole course of the life and actions of a Christian flow from spiritual reasoning. O! that the Lord would give you to examine your selves, by this. It is not by what thou accountest of or what thou esteemest or lovest, but what moves thee? what is the wheel that sets thee on work? Is it a spiritual mind, that gives spiritual arguments, that moves thee all the day to good, towards God or man? I desire that you would carry this with you, this

is the essential difference between an *hypocrite* and a *Christian*. Ask when thou doest an action, not how much thou doest, or what men conceive of it? though it be but a small action, as suppose thou art a maid that art sweeping the house, or any such mean thing, ask, why do I this? what moves me? what is the main spring? is it that my Master or Mistress may not chide me? this is natural reasoning, but thou shouldest say, I do it that I may obey Christ, he hath called me and hath redeemed me to live to him: and so it may be, a man may do thee an ill turne, and thou wouldest not do him a mischief again, it is a good resolution: but why doest thou not do it? it is not because thou art ashamed or afraid to do it? But if there be a little spring within to think, *Christ loved me when I was wicked; and therefore I will love him*, O this is excellent.

The next thing that I should come to shew you is, how it comes to pass that Christians that are right, are swayed and ruled by *spiritual reasonings*, all their life. I shall not have time now but must wait on God till he give another opportunity, only I shall conclude with two short Uses.

Use 1. First hence you may see; by this rule you have a *Standard* by you to try how much Grace and how much Corruption there is yet in your souls; this is the perfectest Standard that I know. Take it by a day, or a week, or
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an hour, or an action, see how much in that action, of day, or hour, or week, thou art carried clearly upon *spiritual reasoning*; so much of godliness, so much of true pure grace there is.

Look into thy life and actions, good or evil, that is not a jot matter, so much of thy life as is carried upon *spiritual reasonings*, so much godliness there is: It is not how much thou fastest or prayest, or the like, but how much thou art carried by *spiritual reasoning*. As in *Egypt* they have a Pillar, and figures upon it, and when *Nilus* flows up, they know by those figures how farr the River riseth higher or lower, and accordingly they set their rates on things, and accordingly things will be dearer or cheaper. Or as by your weather-glasses, you know whether it will be rain or fair weather. So this Rule would be a *weather-glass*, a *Grace-glass*, and a *flesh-glass*, that is if thou lay up this in thy soul, hereby thou mayest know the ebbings and flowings of thy soul, whether thou walk better this week then before. It may be Lust may drive a man to a good thing, but to go to *spiritual rationallity*, that is the essence of a Christian, as the other *rationallity* is the essence of a man. Hereby thou mayest know whether thou be nearer to God this week, then thou wert the week before, or whether thou be further from him.

Use 2. The other lesson, and a special
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lesson for you to remember from what I have told you concerning spiritual reasoning, is this, hence learn why wise men so oft miss the will of God, it is a blessed lesson, why do we see godly men many times miss the will of God, and are quite out in matters of judgement and action, and yet are holy and godly men: It is not because they reason not rightly concerning such things, but because the reason whereby they reason it is more carnal then spiritual. As for instance, I could name a Book that was written about the *Common Prayer*, not long ago, a Book of admirable reason, full of rationality, and by a godly man too, and yet he mist the will of God in it. How came it? Not because he did not reason rightly, but because the reason he reasoned by was natural and not spiritual. And so among Ministers, they reason things thoroughly and right'y, and draw deductions from them, but here they miss, they look not what reason they reason by; it may be it is natural reason, and that may lead to naturals, but it cannot to spirituals.

This is a rare rule for Christians, when thou art reasoning, and thy thoughts are busie about a case, and thou deductest one thing from another; but ask thy self, I reason, but what is this reason I reason by? is it carnal or spiritual? as men that weigh gold or other things, they first heave up the scales to see if they be right; we do not
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do so, and therefore we ordinarily miss in this. As when a man is in anger, he thinks he never speaks better reason than then; he speaks powerfully, and he thinks every word is Gospel, and every word is reason, but it is corrupt reason, and so it appears to him next day. Now any lust may transport a man so, let a lust set natural reason on work, and a man will reason bravely and rightly; but he doth not take up the Scales before, and say, I judge right, but what is it that I judge by? A man may say he can judge well of the colour of Cloth by the light of a dark Shop, but is that light right? a man should examine that. And so in the Synod and other places we should see that the reason that we judge things by, be spiritual, but we take any reason, and if it prove natural reason, we shall have things go naturally, but if it be not spiritual reason we go by, we shall never attain to judg of spiritual things.

SERMON. X.

Rom. 8. 5.

For they that are after the flesh do minde the things of the flesh, but they that are after the spirit, the things of the spirit.

Beloved, I would willingly end what I had to say to this Text at this time, and I doubt not but by Gods assistance I shall do it, and therefore I would but only lead you a little, because we were driven to break off abruptly that you may understand which way we have been going, when the Lord hath been teaching us hitherto from these words.

I told you, the Apostle in the 4th. verse had laid down a great priviledge, and then he shews who are the partakers of this priviledge; *They that walk after the spirit, and not after the flesh*; but this is but general, and therefore he shews it more particularly, by the best part of the man, the minde.

Beloved, I have spoken a little in general concerning the minde, and to follow the Apostles method

method, I have culd out the chief things in the minde, that is the reasoning of the minde, from whence I have taught you this Lesson.

That, those that are fleshly, they are led and swayed with fleshly reasoning, and those that are spiritual, they are led and swayed by spiritual reasoning.

My end is to discover to you, whether you have this priviledge or no, and therefore in the Apostles method, I would bolt it out as far as I could. I told you man is a rational creature, and no man doth any action, but there is some reasoning about it, and though the action be never so suddain, yet the mind is so quick, that it hath some kind of reasoning or other.

Now for the Explication, I told you there was three minds, carnal, corrupt and spiritual; and from those three minds, flowed three reasonings, corrupt, natural and spiritual.

Now for the further prosecuting of it, I told you there were three things I had to premise before hand, before I came to prove it.

One is, that there is the best reason in the world in godliness and religion; godliness hath in it all along, the excellentest, the best, the profoundest reason that can be, this I proved at large: godliness is not as some carnal people account it, a vain, giddy thing, but goes all upon reason, it is the act of reasoning, as they

lay of Logick, and not like our natural Logick from probabilities and the like; but it is all upon demonstration: that's one thing I opened to you, and we had divers uses then, with which I will not now trouble you.

Now the second thing I was to premise, was this,

That the reasoning of the soul, it is the highest act of the minde.

As I told you the minde is the highest faculty in the soul: so the reasoning is the first, and strongest, and most immediate act of the mind, and therefore as the minde is the chiefest seat of Christ, if he dwell there, or the chiefest garrison of the Devil if he dwell there; so the reasonings of the soul are the chiefest weapons of the minde, because I told you that these they do come immediately from it.

The third thing was, that the reasoning is the chief character of a man as reason in a man, considered in a natural way, is the most proper way of distinguishing of him from other things, because it is most essential to him; for you cannot distinguish a man so properly from a horse because he hath two legs, and that a horse hath four but by his essence he is a rational creature, and therefore I told you a man may know good excellently, a man may love good and godliness, and a man may do good, and suffer for good and yet be an Hypocrite, yet be a carnal man. Why?

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Because he may do good, and love good, and suffer for good, and all out of carnal reasoning, he may love the good because of some fine circumstantial things.

And therefore I concluded last day with two words of use, but I must endeavour to make good my promise. Now the last thing is, how it comes to pass, for I have as in reference to the Doctrine you heard, *That spiritual men are swayed with spiritual reasons.* How comes it to pass that they are enabled so to reason, and to be so guided by such Reasons.

Beloved, in general, certainly it is only by the same spirit of God, for I must advance the spirit still; not in opposition to the Scriptures, mistake me not, for the spirit takes of the things of Christ, and in the Scriptures, sheweth you them; but it is the spirits teaching you: And therefore it is said, they are after the spirit that do mind spiritual things, because it is the spirit that doth work them to mind spiritual things, ye would never mind spiritual things else. All the learning in the World, and all the wit in the World, will never teach a man to make one sincere Argument to do good or draw him from evil.

But you will say, how doth the Spirit do this?

Beloved, I told you heretofore, that I do not approve of those that do endeavour
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to shew you too particularly and disbiastly, how the spirit of God works in the soul, as many men have done, and many a godly man, but they have lost much time, and have puzelled the souls of poor people, for thou knowest not how a child is formed in the wombe, how his eye is made, and how his nose is made. And how are we able to discover how the Spirit of God works grace in the soul, which ordinarily is done that he doth this first, and then that, and will not do this until he hath done that, which hath brought forth a deal of curiosity and needless distinctions troubling the people of God.

But I will give you some particulars how he doth it. The wayes whereby he doth, without curiosity, not saying he doth this first, or that first.

He doth it by a Creation, by spiritual Creation, he doth make a Creation in the soul, which is called the new man.

Thou that art there now sitting in a Pew, that Creature, that old Creature cannot reach the spirit of God. It cannot be mended, for we have hearts of stone, that will not be cobbled nor mended, but taken out wholly: our natures are so naught that they cannot be mended; but God comes, and by his holy spirit makes a new Creature in the soul:

As man is said to be a man, and hath not his denomination from the grosser part, as his Legs,
or

or the like; but from the more noble part, his soul, and his minde, for where as in one place it is said, *What will it avail a man to get the World and lose his Soul*; in another it is *lose himself*, So as my soul is my self: So there is an old man not according to outward age, but according to the inward. Now he makes thee a new Creature, not new Legs and Hands, but new minde, new affections, and new powers in thy soul.

Now most people say, that the Lord doth infuse new qualities into ths soul, that whereas thou hast an understanding and it is rotten, and all is full of bad qualities, thou shalt have new qualities, thou shalt have an understanding that will minde heavenly things.

Beloved, that is true, but I very much doubt whether there be not something more, because the Lord calls it a man, and we never read in the Scripture where he will work new qualities, but a new man: we are created a new creature. Now that is the way, and therefore if ever thou wilt be a spiritual man, thou must have the Lord to make thee a new Creature. Now the Saints heretofore (pray understand me) did not look-upon things as we do, we have had so many false distinctions, and subdistinctions: we have not the same notions and distinctions they had. They alwayes looked upon the inward man or the new Creature: Now we look without, saith *Paul, my inward man gaineth daily*

dayly. If any man be in Christ he is a new creature.

Beloved, that ye may understand this, bear with me a little, I do finde in the Scripture that a man is made a Saint, made spiritual and holy two wayes.

One is by renewing a man to that which he was in old *Adam*

Secondly, by creating things in him that were never there before. And we have these two expressions in Scripture: *Be renewed in the spirit of your mind, and created unto good works*: So that a Saint he is made up unto that condition two wayes; either God hath renewed in him those things he had in *Adam*, or else God hath created in him that which was never there before: As for instance, God revealeth in him sobriety and continuance, and the like: these things were in *Adam*, and now when a man is made a Saint, they are renewed only upon a new foundation. And withal the Lord creates something that was never in *Adam*; as for instance, he creates faith there, that is, *the faith of the Gospel*, There was a faith in *Adam* without doubt; but that faith of the Gospel, to believe in another, to renounce his own righteousness, this was not in *Adam*, because it was point-blank contrary to his own condition, for he was to have righteousness in himself, and to renounce it was contrary to his condition: Now God creates such a faith in us. And

And Beloved, there is another thing and it may be there are many things more: I have had many thoughts of it with submission to the godly and wise, I think that Gospel goodness is a piece of the New man, which was not in *Adam*; as to do good to Enemies, to love them that hate us, to give drink to a thirsty Enemy; When one is wicked and ungodly, and doth deal despightfully with us, as Christ saith, then to do him good, and blefs when he curseth, and pray for him that injureth us: Beloved, this is Gospel-goodness; I have had many thoughts of it, had I time to prove that this Gospel goodness is a piece of the New creature that was not in old *Adam*.

There was goodness in *Adam*, but not this; as for instance, there are divers things we finde among Professors that in the last day will be found to be nothing but the old *Adam*, but *Ishmaels* that are humbled to the height, and ye shall see in them a great deal of diligence in Gods service, but where will you finde a Professor, one of 500. and I speak with the least, that you may clearly reade Gospel-goodness in him; that you may say, yonder is a man, that if you curse him he will love you, and if you do him hurt, and that despitefully, he will pray for you. It is an easie thing to kindle a brand that hath been once lighted, to do that which *Adam* did, but to do this is a higher matter.

As man was created after the Image of God: so the Creatures (in a sort) were created after the image of man: now as in Creatures, in a Dog there is love and the like: But where is there a creature, that if you do him mischief, will not endeavour to do you the like again, or at least wise run away.

But where is a picce in the old Creation that doth love his Enemies. And whereas it is said, *Adam was created after the Image of God*, and God loves his Enemies: I answer, God then in that Covenant was not in a disposition to love his Enemies, but to hate his Enemies and sinners, and curse them, and damn them; but now in Jesus Christ he loves his Enemies, and therefore according to his minde he revealed to *Adam*, it was not so; and many other reasons I had, but this I present to you with submission, I do not speak curiosities, but I finde and see very little of this, scarcely any; there was a candid goodness in the Primitive Church, which is not now to be, which is not now to be found; now nothing but biting, and tearing, and devouring one another, well there is one word, he doth it by a spirittal Creation.

Then Secondly, he brings the soul to this way of spirittal reasoning, by spirittal illumination, he created faculties before, and now he casteth in Light as he did in the *old Creation*; you know he made Heaven and Earth in the lump, and then

then said *Let there be Light.*

Now that is the reason when the Gospel is preached, and there is the spirit of God going with the Word, and thou art dark and canst not receive this light; the new Creature is not framed in thee, if thou hast no eyes thou canst not see, and if a man have eyes he cannot see in a dark room. Now when the new man is made then the Lord sends in light, and it is not every light, for there are many Lights, a blinde man (as it were) an Hypocrite hath them; but it is a powerful Light that God puts in, for we do finde that there is a kinde of Light in Hypocrites, but yet there is no power in them, there is not Light to bring them to such kinde of reasoning as will bring them to any good or from any evil, they will talk of Darkkeness and Whoredome, and the like but have not power to bring them off from any of these things: indeed a Saint may be overcome of his Lusts *that war in his members*, but there is a Law in his minde, that is there is a Light that is like unto a Law that hath power in it, that he seeth Christ doing them away. I am sorry I have not time to open this unto you further but remember it.

Thirdly, the Lord will do it by suggestion, that is, the spirit of God puts light into the soul, he puts a measure of light to dwell in every new creature, and that powerfully. But because the way of the saints are so dark in this World
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and thorow so much difficulty, the spirit of God prompts a Saint alwayes when he is at a loss. As among Schollars, we shall see sometimes a man is almost born down, and then another giveth him an Argument or Distinction to help him, and then he carries it: and so the flesh hath reason and arguments as we are going along, and now though there be a measure of light, a stock of light dwelling in us, yet we are nonplussed by the flesh, and then the spirit of God suggesteth somewhat to us, and we are carried thorow as you have it in, *Mat. 20. When you are brought before Governours, it is not you that speak but the spirit of God that prompteth you.*

Fourthly, the spirit doth it by conviction, that is another way, we have it, *Joh. 16. saith Christ, when I go I will send my spirit, and my spirit shall convince the World of sin; reprove you have it, he shall convince the World of sin of righteousness and judgement.* The word signifies, when he saith the spirit will convince, that is, by way of Argument, the meaning is, that in every carnal mans heart there are arguments against faith, and for his own destruction and strong ones too. And when we preach to you, ye bring reason against reason, and so go away unconvinced unconverted; but the spirit will convince you, that is, he will bring such strong arguments (as *Doctor P R E S T O N* saith) from Heaven, that will convince you.

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As when a stronger man cometh, he disarmeth the other : as before we thought godliness nothing but *Heresie* and *Puritanism*, and the like ; but now the *Spirit convinceth* you, you see this is the onely way, and out of this way I shall never see God, and the like.

5. Another way I find the spirit doth it by, is, commemoration, by minding us of what we have heard, of something we have known before, it it is our remembrancer. Therefore saith Christ, I will send *my Spirit*, and *he shall bring to your remembrance* what you have heard, not that you shall remember a *whole Sermon* and Repeat it every word ; but thus it is, he will either suggest thoughts we never had before, or bring to our remembrance a word we have heard of such a preacher, in such a place, or read in such a place, or thought in such a walke, or the like : and so setteth on, and carrieth on the worke.

6. And he doth it by *consolation*, he is the Comforter, the consolation of the spirit. Beloved, this is certaine, that ye know trouble of minde exceedingly hinders the acts of reason. That is the reason men are mad, because some fumes rise up in the braine and trouble the minde, that they cannot reason, but are mad. Beloved our troubles of minde, and soule, they are like fumes that come up into the braine and distract us. A spirituall man is many times, as it were,
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a distracted man ; there are so many fumes, such horreur and guilt, that he is almost stark mad ; he can talke of naturall things, but in spirituall things he is as it were mad ; the Chaine of spirituall reason is broken, and now the spirit is the Comforter, and he quiets the the spirits : and when a man is in a quiet temper, the disease is gone and the reason comes into the minde, and as the Philosopher said, ye know in naturall things, a man can reason when he is not troubled, so it is in the spiritual.

7. Another way is by *Sanctification*, by the Spirit, he is the Spirit of Sanctification, it makes the soul holy, it takes away lust and sin from the soul. This I finde in *Mat. 6. 22, 23*. I would open that place, but cannot, therefore pray consider : saith Christ, *The light of the body is the eye ; if therefore thy eye be single, thy whole body shall be full of light.* He doth oppose singleness unto evil ; if thine eye be single, that is, if thy eye be purged from all guile, that there is no sin there, not when a man hath one eye to God, and the other to sin, to the world ; but if thy eye be evil, that is sinful, then thy whole body is full of darkness. Therefore blessed are the pure in heart, for they shall see God.

8. Well, lastly, there is another way, there are divers more, but I will name but one more : and that is, The Spirit of God doth teach the Saints thus to reason, by exercising, that is, help-
eth

eth them to exercise and improve that light that they have. There is a little light, natural light, and there is a kinde of spiritual light that an hypocrite hath; but the Spirit of God doth not help him to improve that light, and therefore that light dieth, he blows not up the fire: you know men come to reason by reasoning, and exercise of reason makes men rational, I mean makes them know how to reason. Now hypocrites do not thus, as you may see *Rom. i.* there they knew God, and because they glorified him not as God, they became vain in their imaginations, or in their reasonings, as it is in the Original, *God gave them up to a reprobate minde*, because they glorified not God.

Use. Beloved I have three or foure uses but I feare I shall not reach them all, I am overloath to tire you and my self. Therefore I will conclude with one word, and that is this: That from hence, from this that hath been said, you may see what is the Fountain of all goodness, and of all evil in the soul.

1. Of all good, as I have at large lookt upon it, but can but touch. Take any good, and you shall see it is carried on by spiritual reasoning; as take Faith, *Abraham reasoned*, He that gave him a Son at a hundred years old, could raise him up again. Take your *Consolation*, it comes out by spiritual reasoning; take *Paul and Silas*, they were in prison, and ready to be brought

out the next day to die, now one would think they were mad there to sing, but they did it upon spiritual reasons, for they accounted themselves blessed to suffer for Christ, and if they die they shall then be with Christ, ——— for hating of evil, you shall see whence is it as *pulling out the right eye, or cutting off the right hand*; that is, one would think, a most unreasonable thing: but Christ giveth a reason for it, *It is better to go into Heaven, it is better to enter into life halt or maimed, rather then having two hands, or two feet to be cast into everlasting fire.* So a Saint can reason spiritually, and thus he loves the Saints, and hates sin, and denieth himselfe, and performeth every dutie, he so reasoneth that it is the blessed will of God he should do it.

2. And so for evill; whence comes sin? from vanity of the minde: whence comes persecution? *they think they do God good service*: there is reason, it is a good thing to suppress these Schismatics, say some, and to have Conformity, and be all of one minde, and to banish them and let them all go: whence is this? it is either from corrupt or natural reason. And so when men hear the Word of God, and forget it, they like it well, as a man doth that sees his face in a glass, but they go away and forget it; and whence is it? why James tells you, *Deceive not your selves.* Deceiving your selves; the word in the Original is, by false reasonings. A man
hears

hears the Word, and thinks surely I am in this evil condition, and I am out of the way, and I must look after Christ, and the like: but afterwards comes *natural reason*, saying, these are but *new denies*, and what is become of our fathers, and the like? Beloved, all good is carried into the soul upon the wings of *spiritual reason*, and all evil upon *natural and corrupt reason*: and therefore I conclude all, beseeching you that you would study and endeavour to get up your souls and your conversations accordingly to be swayed and carried on by a *spiritual minde*, by *spiritual reasoning*, for here we speak of your Consciences, not of your lives so much, as of your hearts and mindes. And that you may so do, take the Motive which follows in the Text, which I did purpose, had God given me strength and time, to open: but take it in the gross.

For to be carnally minded is death, but to be spiritually minded is life and peace.

Be perswaded to go home and pray the Lord to create this in you, yea and enlighten you; *For to be carnally minded is death, but to be spiritually minded is life and peace.*

Two things I have here to say; *To be carnally minded is death*, you must expound it by the other that opoſeth it; its contrary to life and peace, it is death and trouble, and the other is life and peace. Death and trouble, if thou wilt be a carnal man, and go on so, there is nothing

in all thy course but death and trouble; that is there is death at the end of it. Remember that the end of thy Journey is death. Remember as the Apostle saith, *Phil. 3. They minde earthly things, and I write weeping, that their end is destruction.* It is a fine thing to be carried all our life long, from one carnal thing to another, and provide for my *Honour*, and *Wealth*, and *Preferment*, and the like, and do this and that good action upon carnal reasons, and with a carnal eye; but God hath put a sad end to it, it is *Death*.

And now the other it is *Life*, eternal life; though it be rough for me every day to dispute with my carnal heart, and not onely carry on good, but deny my self in good, upon spiritual reason, this is a warfare, but the end is *life*, and it is *peace* too.

This is a hard work you will say, and therefore we will take the easiest and smallest work.

Beloved, I say there is more ease, and sweetness, and contentedness, in going on in the wayes of God *spiritually*, upon *spiritual reasons*; an hundred-fold, then in the other; for the other will be rough, and God hath call it so, God hath put a *Curse* upon all *Old Adam*, he curseth it with *death*, and therefore he must die that walks carnally: and that is the reason all your *natural thoughts* and *actions* are so bitter; God hath curseth them, they must die, and now all the wayes

wayes of *Holineſs* have enough to induce thee to endeavour to walk holily: as one ſaith, The *gleanings* of the Saints, are better then the *harveſt* of the wicked men, if there were no *Hell* nor *Heaven* hereafter, but onely the wicked to have the *pleaſures* of *ſin* here, and the Saints to have the *Conſolations* of the *Spirit* dwelling in them, it is more an hundred-fold; the one is nothing but *crackling* of *thorns* under a *pot*, and the end is *ſmoke* and *ſtink*; and the other is *sweet* here, and in the end *blessed eternally*: if it were not, ſuppoſe though the way to *Heaven* be *bitter* here, yet it is *sweet* in the end; and the way of the world *sweet* here, and *bitter* in the end, yet you ſhould chooſe *Holineſs*: as a Philoſopher ſaid, If a man were to take a *bitter* and *sweet* thing, which were he beſt to take firſt? ſaith he, to take the *ſowre*, or the *evil* firſt; and the *sweet*, for the hope of the good to come, will *sweeten* the preſent evil: but when a man hath the *good* firſt, the fear of the *evil* to come will marre all; but therefore ſeeing there is a *reward* in the way in *Holineſs*, as well as in the end for *Holineſs*, it ſhould move us to labour after *Holineſs*.